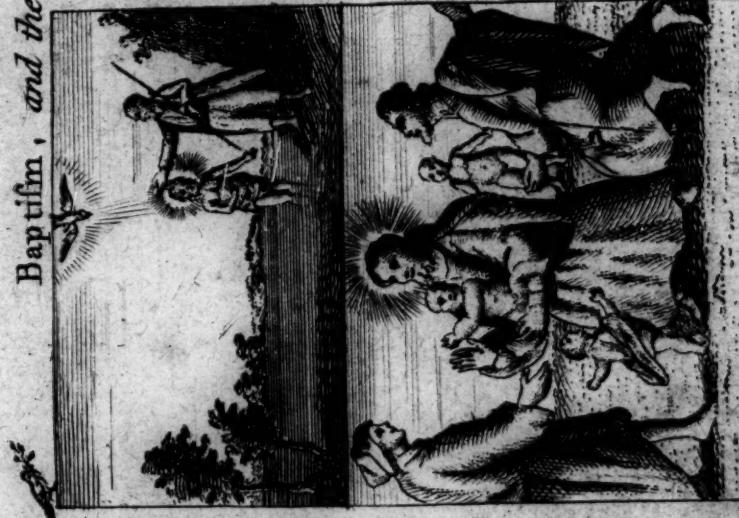
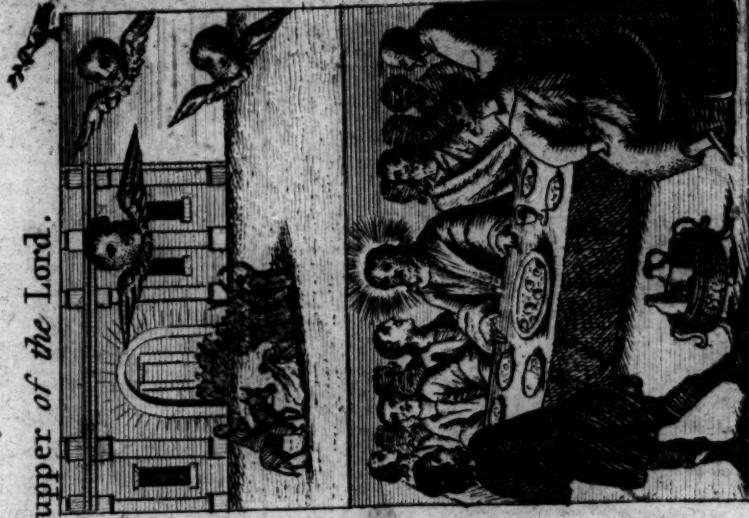


2  
Baptism, and the Supper of the Lord.



Of such is the Kingdom of God.

This do in Remembrance of me.

Mar. III. 13, XIX. 13, Mark. 14. 22.

Luke XVIII. 7, XIX. 20, John XV. 1.

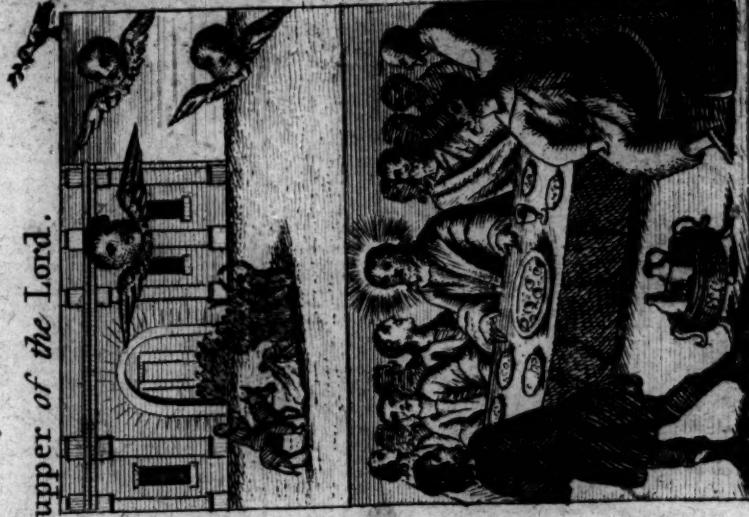
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Baptism, and the Supper of the Lord.

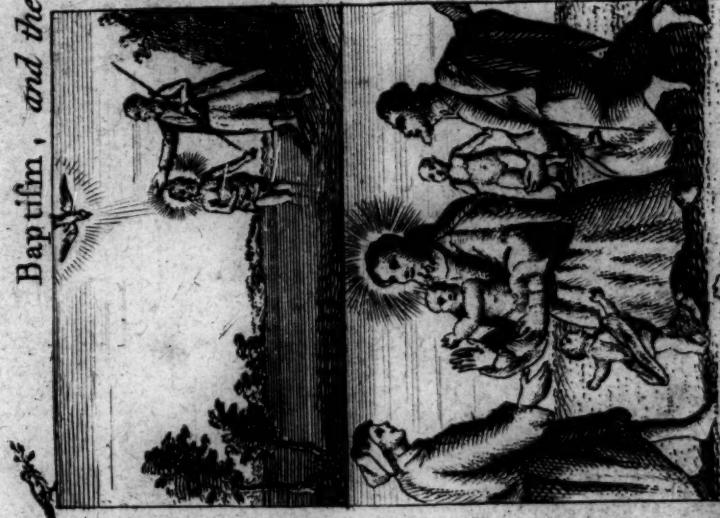


Of such is the Kingdom of God.

This do in Remembrance of me.

Mar. III. 13. Mark xiii. 34.

Luke XVIII. 11. Matt. xx. John XV. 1.



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# *Itinerarium Novi Testamenti:*

O R,  
The Sacred HISTORY and DOCTRINE  
OF THE  
**NEW TESTAMENT,**

In QUESTION and ANSWER,  
Divided into Twelve Examinations, with Notes, &c.  
CONTAINING

The Lives and Travels of the Virgin Mary and Joseph, of our Saviour JESUS CHRIST, his Apostles, &c. an Explanation of the fixed and moveable Feasts, in Commemoration of their Lives and Martyrdoms, and their Successors in the Church, carried down to the present Time. Designed for the USE of SCHOOLS, to be used in CHURCHES, and necessary in all Families of every Protestant Denomination. And A FORM of PRAYER, with Psalms, Hymns, and Spiritual Songs, founded on the Scriptural Accounts of our Fall in Adam, and glorious Restoration by JESUS CHRIST.

To which is added,

Remarks on the right Education of YOUTH; and a brief Chronology from the Creation, to our SAVIOUR's Birth;  
Illustrated with Seven curious COPPER-PLATES.

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By the Rev. C. BROWN, Catechist.

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*The Knowledge of Holy Things is Understanding, Prov. ix. 10.  
But, except we abide in Christ, we can do no good Thing. John xv. 5, 6.*

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L O N D O N :

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( Price bound Two Shillings )



To his ROYAL HIGHNESS  
**G E O R G E**  
 PRINCE of WALES.

*May it please your Highness,*

AFTER having dedicated the Whole of this Work to eminent Persons, Ecclesiastical and Civil, it might seem needless, to make a Repetition of the same kind; but as I am persuaded your HIGHNESS never saw any Thing on the Subject in this Form, it has imboldened me to lay the Improvement of my Labours before your Riper Years, having so contrived the Work, as to have the *New Testament* bound seperate from the *Old*. And; if it now receives your HIGHNESS's Approbation, it will not only gain the Advantage to encourage, and exhort every Parent and Guardian of Children, to follow your laudable Example by making a Purchase, but point out a Method of Enquiry into those *Holy Things*, which they ought to make the Rule of their *Children's Faith and Practice*; since there is no Book like the **BIBLE**, for it's Excellency in all the Branches of Literature, according to that sublime Character which St. Paul has given of it, 2 Tim. iii. 16. *All Scripture is given by Inspiration of God and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.* I have only to add on my Part, that as I am not conscious of a wilful Misinterpretation of any Text of Scripture, contrary

trary to the *Doctrine of the Church*, but have faithfully given what I apprehend to be the real Sense of the *Holy Ghost*, to whose Influence and Blessing I humbly recommend it to your ROYAL HIGHNESS's Patronage. Now as nothing can delight a tender-hearted Parent, more than to think of the good Actions of witty and dutiful Children, prompted by a Greatness of Soul, they gradually ascend to a more lively and brighter Splendor.—This is the promising Genius of your Royal Highness.—This is the happy Case of the serene Charlotte your Royal Mother, pleased with every Infant Charm, and blessed with the Hope of all that is good and great; and such is the public Veneration and Respect for a QUEEN, who is the Pride of England, Pattern of her Sex, and Ornament of Human Nature, that Encomiums cannot be too great, cannot be sufficiently enumerated; and her Children being conducted under the Tuition of Guardians and Masters, who are endowed with Wisdom, Learning and true Religion, fit for such an important Trust, it cannot fail to pave their Way to Bliss.

His present MAJESTY (whom God long preserve) having put an End to a long, bloody, and expensive War, and extinguished the Flames of unhappy Discord among the Heads of his People at Home, and settled a permanent Friendship with his Revolters Abroad, by the Feelings of Humanity: Let every true hearted Subject implore the *Divine Goodness* to preserve him from any future Design of his Enemies, to bless him with *Health of Body*, and *Soundness of Understanding*; with his numerous Progeny of long-lived Princes, with wise and faithful Counsellors, and a truly religious Clergy, with

with an Honest and Judicious *Majestacy*, and an obedient *Commonality*; and, when it shall please the Almighty KING of KINGS, to call him hence to the KINGDOM of GLORY, may it be after a long, very long, happy, and peaceable Reign over these Kingdoms on Earth, ever which he now presides, which are the hearty Prayers of his Country's Well Wishers.

And, Lastly to conclude, may the Prince of *Wales* inherit the *Virtues* of his ROYAL PARENTS, and be fortified with every *Quality* that renders him Good, Amiable, and Great; and being free from the *Fatalities* of *War*, labour to advance the Interest of surrounding Multitudes, exercising the *Wisdom* of the Serpent, with the Harmlessness of the Dove. May he then live to be the Admiration of *Kings*, the Pattern of *Heroes*, the Glory of the Industrious *Tradesman*, the Life of the People in general, and the Abridge-  
ment of all Divine Graces; that when the Thread of Life is spun, his Soul may at last mount up from this Earth, cut the yielding Air, and traverse the vast Expance of Space, until it arrives at the *Celes-tial Mansions*, where it will be welcomed in, by repeated Acclama-tions and loud *Hosannas*, is the hearty Prayers of

Your ROYAL HIGHNESS's  
Most Loyal, Obedient, and  
Most Dutiful Servant,

CHRISTOPHER BROWN



# THE P R E F A C E.

**T**O say something by way of Preface is a Compliment due to every candid Reader; and indeed it was necessary for me here to shew why the Scriptures are reduced into *Question* and *Answer*, &c. the Design of which is not to undervalue the *Sacred Writings*, God forbid! No, it is only intended to give tender Minds a more perfect Knowledge of them, than they are otherwise capable of by engaging at Random; for thereby some have never had clear and distinct Thoughts of it all their Life.

It is hoped, this *Method* will rather excite them to read the Whole of that *Sacred Book*, as their Understandings are more enlarged and better qualified. No doubt it will have the desired *Effect*, for the Advantage must be greater where the *Matter* is clear: Besides the Questions and the Answers being short, they may be better understood at present, and treasured up in Memory as so many standing and sacred Rules of Life ever afterwards. By this Means the Ignorant may learn the noblest and most useful Parts of *Scripture* without that Obscurity which renders the Reading of the *Bible* at large difficult, and so much neglected among us: And for this Reason the unhappy People of the *Romish Church* are not allowed to read it at all.

*Questio-*

*Question and Answer*, is the same with *Catechise*; and hereby is meant an *Instruction in the Principles of Religion*. *Catechise* is a Word derived from the Greek, and signifies to instruct by Word of Mouth. It is the plainest and therefore the fittest Method of teaching the meanest Capacities. It is a *Method of Divine Institution*, in the *Patriarchal, Jewish, and Christian Churches*, and practised in all Ages. Adam taught Seth the *Principles of Divinity, Philosophy and Astronomy*; and being a *Prophet*, forewarned him of the Destruction of the World by *Water* and by *Fire*: Therefore Seth (whom the *Gnosticks* falsely make the first *Writer*, and entitle to him seven Books, which were thought of great *Use to Moses*, in writing the *Pentateuch*) erected two Pillars of *Brick* and *Stone*, whereon he inscribed those *Principles*: for his Posterity, that their *Mathematical Speculations* might be preserved and improved in future Ages, *Joseph Ant. l. i. c. 4.* And doubtless the succeeding *Patriarchs*, who were *Preachers of Righteousness*, did the like to their *Children and Servants*. God commended *Abraham* for teaching his *Family the true Religion*; and enjoined it to the *Jews* by his Servant *Moses*, *Deut. vi. 6.* *Joshua* practised the same in his *Family*. *Solomon* erected an *Academy at Jerusalem*, and taught therein daily, *Eccl. xii. 9.* And among other moral *Precepts*, this, *Train up a Child in the Way he should go, and when he is old he will not depart from it*. The *Pious and Learned* in all Ages thought this their *Duty*; and *Thales, Pythagoras, Socrates, Plato, Cicero, Epictetus*, and otherwise *Heathens*, taught their *Youth* some *Parts of Morality, Philosophy and other useful Sciences* after this Manner. In the first Ages of *Christianity*, the *Church* had Learned Men on Purpose to instruct their *Converts*, and to prepare them for *Baptism*, the *Eucharist*, *i. e.* a *Thanksgiving*, from whence the *Sacrament of the Lord's Supper* is so called, (*See Dyche's Dictionary*) and other *Mysteries of Religion*. Such as *Pantanus, Clement, and Origen*, in the *Church of Alexandria*; and so in all other *Churches*. So soon as *Christianity* was planted here, *Catechising* was introduced with it. That *Catechism* consisted only of the *Creed* and the *Lord's Prayer*. In the Year 747 an *Order* was made by the *Archbishop of Canterbury*, that all *Priests* who did not understand them, should both learn them themselves, and teach them to the *People in the English Tongue*. *A Law was*

## The P R E F A C E.

was made *A. D.* 964, and renewed *A. D.* 1032, that every one that could not say it, should not receive the *Lord's Supper*, nor have a *Christian Burial*. In 1536, under K. Henry VIII. it consisted of the *Creed*, the *Lord's Prayer*, *Ten Commandments*, and *Ave-Mary*. And then it was ordered, they were borrowed. The *Church* thought it not proper at first to deliver those *Principles* in *Writing*, lest they might fall into the *Hands* of the *Heathens*, and be exposed to *Contempt*; but chose rather to print them upon the *Hearts* and *Lives* of the *new Converts*. These perilous Times being over, they wrote these *Articles of Faith* in little *Books*, which were called *Catechisms*, (See my *Word of Advice*, page 7.) the *Action*, *Catechising*, he that instructed a *Catechist* and those under his Care, *Catechumens*. Our *Church* has not only composed one of the best *Catechisms* in the *World*, but also made several Orders for the strict Observation of *Catechising* of Children; which you may read in the *Rubrick*, after the *Catechism* in your *Common Prayer Book*. And since that, several ingenious Men have employed their Thoughts on the same Subject. Tho' at present many are so besotted to the *Vanity of Plays, Romances, Novels*, and such like profane *Writings*; yet it is hoped, this inestimable *Jewel*, and Manner of *Instruction*, will revive and flourish among us, as we have now extant the *History of the World, of England, Divinity, Modern Geography, Astronomy*, and other *Arts and Sciences*, practised by Questions and Answers.

As it is the profess'd Design of all our Schools, to teach Children the *Elements* of their *Religion*, a *Religion* calculated to make us happy Men, as well as useful Members of Society; so it is hoped it will not be below the Notice and serious Perusal of all, who have the *Instruction* of a *Family* committed to their Care, to put this Method in Practice, since it must be granted a *Duty* incumbent upon all *Parents, Masters, and Mistresses*, to infill into the Minds of their whole *Families*, the excellent *Precepts* of *divina Revelation*; as indeed it is the *Interest* and *Safety* of all *Protestant States and Kingdoms*, to have their *Youth* properly principled therein. Thus considerately and prudently our *Ancestors* have acted, as must appear to every unprejudiced Person, from an impartial Survey of the *Blessings*, which have flowed in upon these Nations in a free Use of the *Protestant Religion*; more that

## The P R E F A C E.

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that every one should learn it in their *Mother Tongue*. These Means made Way for the Reformation of it in K. Edward's V<sup>th</sup> Liturgy, Anno 1548: But A. D. 1603, Bishop Overall added the Doctrine of the Sacraments to the End of it, and so it continues, the Principles of which I have inserted in this Work, and interspersed them under the different Heads from whence particularly under the auspicious Reigns of their late and present Majesties, King G E O R G E I. II. and III. of immortal Memory.

And as it may be thought of too great a Bulk and Price for the common Use of Schools, so, for the more easy Purchase and Conveniency of the Learner, I have so ordered, that it may be bound in two Volumes; having added Variety of Abbreviations from the Jewish and Roman Histories, of particular Benefit to the Latin as well as the English Scholar of good Morality, leading to the Paths of Virtue and good Friendship, and may serve as the standing Instructor, not only in Schools, but in every Christian Family. An Attempt of this Kind might at first seem strange, a Layman and a Man of my Capacity should get such Experience in Divinity, as Mr. Nelson observeth, our blessed Redeemer hath restored all Men to the Knowledge of God, he has opened the Eyes of all that will see, to make them know the true God; for the Word, who is the Light of the Soul, was made Flesh and dwelt among us. John i. 14.

The Dispositions of Mankind, I am very sensible, are generally too gross to give Testimony how this Knowledge should arise, but the great End and Design of JESUS CHRIST's coming down from Heaven, and all the Circumstances of his Incarnation, his Birth, Life, Preaching, Death, Resurrection, and Ascension, was to procure Salvation to Men by this Knowledge; and as the true Religion of the Gospel, called Protestantism, is founded upon Scripture, built upon the Foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief Corner-stone, who vouchsafed in the Flesh to make himself first known to the poor Shepherds, lying in a Manger, and calling Fishermen, &c. to be his Disciples; so in the whole Course of his Life, he was no Respecter of Persons or Functions, but every one that believed on the Lord JESUS, to him he gave Power and Authority, to read and study his most Holy Word.

Let

## The P R E F A C E.

Let us all then exert our Courage and Bravery, and fight the *Battles* of the *living GOD*, as our brave Countrymen willingly hazarded their Lives, for supporting his late *Majesty* on the *Throne*, and his *People* in their *Liberties*; let us be cautious of maintaining any *Doctrine* that may be interpreted to violate the *Rights* of either King or Subject; whilst some have asserted the *Cause* of *Liberty* with their *Blood* (in which I also had at that Time a great Share thro' several Parts of the World) it would be a strange Sort of Employment for others to act in direct Opposition; especially *One* who would do every Thing guiding to the *Church of England*, according to the *Dignity* of which *I am now called*.

These, and other particular Favours to myself; all which I have accomplished (*under God*) with great Pains, and by such Helps as I have thought needful in this *Work*, compiled from the *Commentaries*, and other Writings of *Tremellius*, *Junius*, *Erasmus*, *Beza*, *Piscator*, *Sir Isaac Newton*, *Lock*, *Smith*, *Burkitt*, *Shuckford*, *Stackhouse*, *Henry*, *Southwell*, *Wesley*, and Variety of other *Authors*, *Ancient* and *Modern*. It is a *Channel* by which the Knowledge and right Apprehension of those *Holy Things* is more readily conveyed to our Understanding, and upon which so much depends the Rectitude of our *Notions*, in forming our Judgements to their proper Meaning, and ought to be the Study and Care of every one (*Old* as well as *Young*) who would have his Mind truly furnished with the Knowledge of these divine and useful Things, without which there can be no real Satisfaction or Good.

*Lastly*, Such is my Regard also for the governing *Societies*, to whom I have dedicated the Whole of this *Work*, that I have taken great Care not to frame and propagate *Notions*, that may expose either in future Ages, A Sense of our Duty to *God*, is the best Method for keeping us obedient to his *Vicegerents*, and for setting us upon hearty Endeavours to promote the *Good* of the *Community*. And since the Knowledge of the *Scriptures*, assisted by divine Grace, is the Foundation whereon to pave our Way to *Bliss*, Youth properly and regularly instructed therein, cannot fail of being equipped out fair for the desired Haven of *eternal Felicity*. The Doctrinal Part of this *Work*, is divided into **T W E L V E EXAMINATIONS**, intended that one on the last *Lord's Day*

## The P R E F A C E.

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Day of every Month (preceding the Sacrament) might be used in *Churches*: It would be, if generally practised, a most sublime and glorious Ornament to the *Church of CHRIST*, and our most holy Religion.—Preparatory hereunto, it is recommended that every licenced School-Master, might act in the Capacity of a *Catechist* (otherwise the *Minister of the Church*) having at School placed his Pupils, at least once a Week in a Row, divided the Numbers, and adapted them to the Capacity of each Catechumen, wrote out in Parts, and got off-book ready for the Time of Examination, Notice of which to be previously given by the Clerk of the Parish. As to the **NOTES** and **OBSERVATIONS**, they may be fitly adapted for Tasks according to the Time of Vacation.—Thus with unwearied Labour, and great Expence, I have used my best Endeavours to make it the most valuable Book ever offered to the Public, for the religious Part, in the Education of YOUTH. I have now only to add, that, I submit it to the Candour and Impartiality of those practical Judges, who have the Souls of their Pupils, sincerely at Heart.



## RECOMMENDATION.

The Mind t'Enlarge, the Passions to refine,  
We here present you with a *Work* divine!  
The Life of C H R I S T, a glorious Theme indeed!  
Of C H R I S T, who for the Sins of Man did bleed:  
Then all his Actions, and his Sufferings trace;  
Read what he did, to save the Human Race:  
Each Line with Bliss, your Bosom will inspire;  
Each Page will fill you with celestial Fire;  
Until your Soul, by Reading grows refin'd,  
And Life Eternal dawns upon the Mind.

To help you on, you'll here perceive beside,  
How the Apostles liv'd, and Martyrs dy'd;  
All which for C H R I S T, they suffered here below,  
To gain a Crown where heav'nly Glories glow;  
Then read this *Work*, and gather from the Text,  
Joy in this World,—Salvation in the next.

N. B. This Work was taken in Numbers by his present MAJESTY, when Prince of Wales, to whom it was then dedicated; and at that Time recommended by the Most Reverend, Right Reverend, Very Reverend, and Reverend the Clergy, more especially, the Archbishop of York, the Bishop of Salisbury, and the Bishop of Bristol; also, by several of the Dissenting Clergy, and many others of the Nobility and Gentry, who encouraged this Work for the Benefit of the Nation, in giving Glory to God, by promoting the established Principles of True Religion amorgst the Unlearned, Ignorant, and Disbelieving.

\* \* Thirteen Thousand Copies were printed of the last Edition in Octavo.

# R E M A R K S

## ON THE

## RIGHT EDUCATION *of* YOUTH:

## ADDRESSED

To all PARENTS, GUARDIANS, SCHOOL-MASTERS  
and MISTRESSES.

Seek you to train your fav'rite Boy,  
Each Caution, ev'ry Care employ ;  
And e'er you venture to confide,  
Let his Preceptor's Heart be try'd ;  
Weigh well his Manners, Life, and Scope,  
On these depends thy future Hope.

GAY.

**A**S a School-master is a Dignity little inferior to any in the Line of Instruction, if a Man of Parts and Capacity, so a *Right Education* of Youth is of such Importance to Persons of every Rank, Degree, or Station in Life, that the Parent or Guardian cannot be too careful about it, nor the School-master's Diligence too great, in exerting his Abilities, to second that Care in his Discharge of so great a Trust; for the Children of the present Age, are the Hope of the Age to come, and their Success in Life, nay, their temporal and eternal Happiness, will, in a great Measure, depend upon the Formation of their Minds and Manners in their tender Years: That they may therefore have the greatest Advantages in the World, by a good and religious Education, as well in the Classical, as the English, Commercial, and Mathematical Schools.

put them as early as possible, under the Tuition of Persons, who are both able and willing to set them right, and take good Care, not only that the Teacher does his Duty, but also, that the Child observes his Instructions, and is obedient to his Will ; for, very little Improvement can be expected, without the Scholar's own Endeavours, joined to those of his Master's, and is cheerful to every Command, fearful to offend. This is the first Duty of Parents and Guardians, in having their Children properly prepared, hereafter to act on the Stage of a transitory World : And on the contrary, we may add, that the bad Example, and Carelessness of Parents and Guardians, often prove the Ruin of their Children.

Thus the judicious Education of Youth, is of great Importance indeed ; not only to the Families, to which they are related, but to the Welfare of Society in general. Nature gives us Talents, but it is Education that applies them right or wrong. Nature bestows Affections and Propensions, which may be directed to Good either public or private ; but for want of a *Right Education* the Mind oftentimes inclines to Things that are Bad, consequently Learning, and a religious Instruction, with that serene Complacency, which springs from a good Mind, in the general make the Man, nay, the real Gentleman ; but Lord, what is Man ! It is Culture improves or prevents them. If the Education therefore is good, the Talents Nature has bestowed, will in general be well applied, and his the Manners rightly tempered : If bad, and religious Duties neglected, the contrary must happen ; for it not only gives a transient, or superficial Tincture of our first Appearance in public Life, but most commonly stamps the Form of our whole future Conduct. That these were the Sentiments of the Ancients, appears with astonishing Evidence, in this Histories of *Persia, Sparta, Greece, and Rome* : The wise King *Solomon*, too, gives this Advice, *Train up a Child in the Way that he should go : anumus when he is old, he will not depart from it*, See the Book of *Proverbs*, xxii. 6. and xxiii. 13, 14, &c. The Ancients spared no Pains, they regarded no Expence, in forming the ductile Mind to the Love of Learning, and the Practice of those Virtues which would render them an Honour to the State, Country, and happy in private Life : Nor was their Expence and Labour in vain ; for to this early and unremitting Care, we must attribute that Production of such extraordinary Men, whose Lives we cannot read

this Day, without Pleasure and Admiration, and keep in Memory a *Homer*, a *Horace*, and a *Virgil*.

That these were the Sentiments of the greatest Men of modern Times, appears by the many Essays and Treatises they have wrote on the Subject of Education. "Reading, (says the great Mr. *Addison*) is, to the Mind, "what Exercise is to the Body: As by one, Health is preserved, "strengthened, and vigorated; Virtue, which is the Health of the Mind, "is kept alive, cherished, and confirmed." But as Exercise becomes tedious and painful, when we make Use of it only by Compulsion, so the Mind becomes dark and ignorant for Want of Application; and the Soul, as it were, lies fettered with the Bands of Destruction. It is true, that Virtue is harder to be got, than a Knowledge of the World; and if lost in a young Man, or a young Woman, is seldom to be recovered, for Vice ripens so fast now-a-days, and runs up to Seed so early in young People, especially those who have been neglected in having a *Right Education*. Bad, that it is hard to keep them from the spreading Contagion. It is Virtue then, direct Virtue, which is the difficult, but most valuable Part to be aimed at, in the Education of Youth, both in Parents, and the Cul-Persons to whose Care and Fidelity their Children are intrusted.

We have not only an *Addison*, but a *Dryden*, a *Pope*, a *Churchill*, and his the greatest Champion of all, a *John Milton*, the most worthy of our , the Notice. He was born the 9th of December, 1608. He was in a more superficial particular Manner, distinguished by being the most sublime Poet, who monly wrote, either in our own, or any other Language, *Homer* and *Tasso* not excepted. His *Paradise Lost* not only surpassed all the Performances of in this Co-temporaries, though it was wrote during a State of Blindness, Dan-Colomagger, and old Age, but is still admired, as an inimitable Effort of the o; an human Mind. His *L'Alegro*, and *H. Penseroso*, and also his *Comus*, , xxii are extremely beautiful, and his other Poems abound with Variety of regard Beauties. Most of his Prose Works are in Latin, and are distinguished g, am by the Force and Clearness of his Reasoning. But again, in the infant to the State, Children are supposed to be more immediately under the Inspec- Labour of their Parents, who are oftentimes too indulging, not observing boute that old Proverb, *He that spareth the Rod, spoileth the Child*. They will read be ready to say, that all their innocent Folly, Playing, and childish Actions,

**A**ctions, are to be left perfectly free, and unrestrained ; what then, would you have Children never beaten, nor chid for any Fault, this will be to let loose the Reins to all kind of Disorder ; for even in their Play, they should be under certain Restrictions. Children are not to be deprived of their harmless Play, but such Play should be altogether harmless, both at Home, and at the discretionary Appointment of the Master, when sent to School. And here a Prohibition against Murder, and Cruelty to the Brute Creation, comes under our Consideration, and are Matters which highly concern every Individual. These Crimes I have often considered as resulting from a bad *Education*, more than Nature.—When I see Parents allow their Children to torment Puppies, Kittens, Birds, &c. I cannot but forebode a bloody Blot in the Escutcheon of the Family ; the Seeds of this Vice is sown in the infant Mind. The Child who is permitted to impale a Fly upon a Pin, or spin the May-Bird (so called) in the Air, with a Thread tied to a Pin stuck through its Tail, will, from Habit, become sufficiently hardened to officiate as Executioner to the Inquisition ; and yet have I seen Parents even assist in this sanguinary Amusement, to please their Off-spring, and turn the Murder into a Jest.

An *Animal*, whatever it be, or wherever it is placed in the great Scale of Being, is such, and is so placed by the great Creator and Father of the Universe. At the Top of the Scale of terrestrial Animals, we suppose **M**an. But Superiority of Rank or Station, exempts no Creature from the Sensibility of Pain, nor does the Inferiority render the Feelings thereof the less exquisite. Pain is Pain, whether it be inflicted on Man or on Beast ; and a Brute is an Animal no less sensible of it than a Man. He has similar Nerves and Organs of Sensation ; and his Cries and Groans are strong Indications to us of his Sensibility of Pain.

I would be glad to speak a Word or two in Favour of a Species of the Feathered Tribe ; I mean Cocks. Is it not astonishing, that in an Age of so much Light and Knowledge, that so cruel, I had almost said diabolical a Practice as Cock-fighting, should be suffered without some severe Limitation ! Even in this, some Parents indulge their Children, to see those innocent Birds at public Meetings, doomed to cut and stab each other to Death, for the brutal Diversion, of the most reprobate and wicked Hearts.

Hearts. What bad Influence it may have on young Minds, may, perhaps, be better conceived than expressed.

To these we might add the enormous Crime of Bull-baiting, and many other as absurd Diversions, which extend to the Destruction of Youth, and therefore ought carefully to be avoided, and prevented from the Error of the Scene. There are many Diversions, that are in themselves innocent; and in those, and those only, Children should be suffered to amuse themselves, in the Time of Vacation, whether at Home or at School.—May it be considered.

Though Man be cruel and unjust in the Discharge of his Stewardship, the Lord is righteous and merciful over all his Works, and if these Brute Creatures, and winged Fowls I have been mentioning, are beneath the Notice of some Sort of Men, whose Power and Dominion is over them, they are not beneath the Notice of God that made them. He is the universal Parent, and his Mercies are over all, they extend every where, and in every Place. And as he is Righteous in all his Ways, and Holy in all his Works, he will undoubtedly require of Man, superior Man, a strict Account of his Conduct, to every Creature entrusted to his Care, or coming in his Way, and will avenge every Instance of wanton Cruelty, and Oppression, “*In the which he will judge the World in Righteousness.*”

For the Sake of Health, whoever considers the Structure of the Human Body, will soon be convinced of the Necessity of Exercise for the Health of Children (as well as the Adult) even, as it were from their very Cradles, and to be tossed and roused about, and set upon their Feet so soon as possible; for as the Body is composed of an infinite Number of Vessels, whose Fluids cannot be pushed on, without the Action and Pressure of the Muscles: But if the Fluids remain inactive, Obstructions must happen, and the Humours will of course be vitiated, which cannot fail to occasion Diseases. Without Exercise the Humours cannot be properly prepared, nor the Solids rendered strong and firm. The Action of the Heart, the Motion of the Lungs, and all the vital Functions, are greatly assisted by Exercise. Nature has furnished both the Vessels which carry the Blood and Lymph with numerous Valves, in order that the Action of every Muscle, might push forward their Contents; but without Action, this admirable Contrivance of the divine

Builder, can have no Effect. This Part of the Animal Economy, proves to a Demonstration, the Necessity of Exercise, for the Preservation of Health, more especially of Children, whilst they remain at School. And, now, to go on in our scholastic Remarks ; Rewards and Punishments, I grant, must be proposed to Children, if we intend to work upon them for their future Good. Frequent beating of Children is carefully to be avoided, and whipping of Children, when, as the last Remedy, it comes to be absolutely necessary, it is to be considered, whether presently, upon committing the Fault ; or at some Time afterwards, lest Passion mingle with Correction, and indeed, by being postponed, it works more upon the Mind of the Offender, than double the Whipping ; nay, sometimes a Sign or Gesture makes deeper Impressions, than all the Documents of a severe Master. Not only Parents, Guardians, School-masters and Mistresses, but Masters and Mistresses of Families, who are here considered as Guardians, are admonished to avoid, as much as possible, this kind of Discipline, if at any Rate, good Words and good Usage, will do ; for beating of Children, and all other Sorts of slavish and corporal Punishments, are not the Discipline fit to be used at all Times, in the Education and training up of those we would have wise, good, and ingenious Men, even in the mechanical System. A genteel Education is the Portion of Men of Breeding, and the polite Man is known by his Education.

We are come now to consider what Figure we expect a Child to make in the World ; if a Parent, sure you will do your Duty as you ought. The Reputation of a sober and religious Man, with a good Stock of Learning, which is required of a Tutor, and one that is well acquainted with Knowledge of the Affairs of the Times, will very well serve your Turn, as all Good is expected from him. It is good Words spoken to the Purpose, and pleasant Ways of doing Things, make the real Man of Fashion, and most worthy of Acceptation. In this Choice, be as curious as you would be in that of a Wife for him. The Character of a sober and religious Man, who is a Scholar and well versed in the World, is what every one should expect in a Tutor, keeping their Children, Morning and Evening to Acts of Devotion to God, as to their Maker, Preserver, and chief Benefactor, and then go on with their Preparation, to the Intent that they might make a good Figure in some genteel Way, in future Life : To

To sum up the whole of this Matter, four Things are to be considered in the Education of Children, namely, Virtue, Wisdom, Breeding and Learning; but Virtue, as the first, and most necessary of those Endowments, that belong to a Man in the mechanic Line, or to a Gentleman, is absolutely requisite to make him valued and beloved by others, acceptable, or tolerable to himself; without that shoud in a more immediate Manner be attended to, I think he will be happy neither in this, nor the other World.

Methods of Education, directed to their right End, is the only Thing to be considered in a *Tutor*, who understands the Art of Reasoning with Children, and can discourse upon divine Matters, feelingly, and this must be done according to the Genius and Temper of the Child. Mild, or harsh, the School-master's Rod must be obeyed; but observe—I mean no whipping the naked Backside, especially Boys of any considerable Biggness; that is a most unseemly Act in training Children up in the pleasant Path of a *Right Education*; Rather, when the Offender is hoisted upon the Back of another Boy, give him a few Strokes (according to the Crime) intermixed with Argument, with a small Stick or Cane, upon the Shoulders, careful that it is above the Loins, where no Danger can ensue by the Correction. However, the Art of managing Childrens Humours, and of gaining our Ends upon those of turbulent Tempers, depends more upon Skill than Resolution, for to know how to win upon their tender Minds. And School-masters ought to settle and establish their Authority, by an Awe over the Minds of those under their Tuition, and to rule them chiefly by that: But, that is to be used with Moderation, when at the same Time, such an Austerity may make their Government easy to themselves, and more so, by having taught their Pupils to assume a winning and obsequious Deportment, not only to himself, but to one another, and to all Mankind, both Abroad and at Home.

Of all Things, Masters and Teachers shoud raise no Difficulties to their Scholars, designedly to puzzle; but on the contrary, shoud smooth their Way, and readily help them forward, when they find them stop, by calling them up. And of all other Things, let this be considered, no Noise, no Talking at all shoud be suffered in a School, for it is a very great Hindrance to those, whose Minds and Memories are not so alert

alert as others ; neither should any Tales be told out of School, on Pain of the Master's Displeasure and strict Discipline.—In the several Branches of Education, the venerable Name of Religion, claims, in Point of Importance, the first Place in the Public's Estimation, and should be the very first Motive the Master should think on, as before observed. I would then, now add, that *Geography* and *Chronology* ought to go Hand-in-Hand with the other Branches of Literature.—I mean the general Part, that in which the Scholar is advanced, so that every young Pupil may have it in his Mind, as he grows riper in Years, and more forward in Learning. He having thus had a tractory View of all memorable Events, and seen the wonderful Works of Creation, when arrived to the Maturity of Manhood he will be qualified for the best of Conversation, namely, Religious, Commercial, Vegetable, Mechanical, and all the beautiful Parts of a Man of Sense : And so go through the whole Current of Time.

The two fundamental Branches of Learning, to complete an English Scholar, are : First, to be well established in the Principles of Religion, according to the Church of *England*, laid down in my Abstract of the New Testament ; and the Second, I refer to *Entick's Dictionary*, which answers the End of what is required, not only in the Rudiments of a *Right Education*, but the Establishment of true Religion and Language, with other Branches of Learning. One teaches the true Knowledge of the Gospel ; the other, how to speak and write the *English* Language correctly ; to account grammatically, for every Word of the Language, to speak it with a good Elocution, and to read in that easy, natural, and colloquial Manner, which so very few arrive at, who have been practised only in common Spelling-Books. Also, to correct any vicious Tones, or bad Habits in Pronunciation, that Youth may have contracted of the same bad Management in Education. The Word spelt, and the Part of Speech then examined, by Way of Question and Answer, will not fail in making a good Grammarian, as well as the other (by divine Assistance) a good Christian.

To observe, once more, that that Confusion, usually practised in some of our *English Schools*, by suffering Children to talk one to another, to read their Lessons aloud, and the like, in working their Sums in Arithmetic,

metic, &c. is very detrimental, not only to themselves, but to those in a higher Class, for, by such Hindrances, they often meet with great Difficulties in the steady Performance of their Work.—I taught School myself, upwards of twenty Years, and when I had forty or fifty Boys under my Care, I could go out of School, and come in again, and hear nothing but a Whisper; and People, passing by, if Strangers, could not know that there was a School in the Place. Such close Application, six Hours in the Day, is sufficient Exercise for both Master and Scholars, viz from Half past Eight, to Half past Eleven in the Forenoon, and from One to Four in the Afternoon. Public Prayers and Catechizing should be constant, twice in the Week each, namely, *Wednesdays* and *Saturdays*, Tasks may be set occasionally, those Days being Half Holidays. On the other Days, Half an Hour in the Morning gives the Master Time to make ready for the Afternoon. If Schools are very large, and require Assistants, Business well managed, still may be done in the same Hours. I am the more imboldened to say, was this strict Method better in Practice, Children would be forwarded more in one Month, than two in the noisy Schools. Moreover, I have been encouraged to offer my Service, in promoting the *Right Education of Youth*, and by the Help of Almighty God, with great Labour and Expence, I have brought my Abstract to such Conciseness, being divided into **Twelve Examinations**, that with little Difficulty, it may be made of universal Benefit to the Nation. It has been repeatedly acknowledged, and already practised by many of my Friends, who keep large Schools, in several Parts of the Kingdom, Men of undoubted Reputation, and are distinguished by their Knowledge of both Learning and Religion.

But, alas! What avails the Care of a School-master, or the religious Part of the Education of Youth, when perhaps their Parents are Pleasure-takers, Sabbath-breakers, Drunkards, and profane Swearers, regardless of that great Commandment, “Thou shalt keep Holy the Sabbath-Day.” To them, *Sunday’s Amusement* is devoted to the favourable Appearance of the Firmament, the Earth, Air, and all that do therein inhabit, invite unnumbered Thousands into the Fields, and about the Hedges, instead of being at Church on the Lord’s Day; to hear the Word of God preached. Some sport their delicate Persons in St. James’s Park, others in *Kensington Garden*,—others, rather than go to Church, impale the Dust, in a

Summer’s

**S**ummer's Day, on the *City-Road*,—others twist themselves about, till they get into *Bagnigge*, or *White-Conduit House*, which is attended with the most admired Consumption of Tea, Coffee, hot Loaves, and Syllabubs, &c. &c. &c.—Others smok the News of the Week, whilst their **Wives** set the Example of Prophanation to their Children, by strolling about in the Fields; some in another Quarter take a Trip to *Stepney* for *Bunns*.—Others, for the Novelty of a Change, hike away to *Peckham* and *Camberwell*, to display Country Gallantry, handing the Ladies over the Stiles,—Others spur their five Shilling Hacks, and display wonderful Feats of Horsemanship, greatly different from any Thing that *Astley* or *Hughes* can boast of.—Others, with martial Whiskies, emulating the ancient Method of Fighting, &c. In short, there is an immense super-abundance of Pleasure, together with a most plentiful Scarcity of Religion; our Churches, as it were, empty, and the Fields, Country Inns, and Ale-Houses full; and all this Enormity of Luxury, Pride, and oftentimes Debauchery, is owing to the Want of a right and well-grounded Education, in the Days of Youth. For a true and more extensive Description of a *Sunday*, as it is spent within the Bills of Mortality, see my *Entertaining Medley*, Page 87.

It is hoped I shall not incur the Imputation of Arrogance or Vanity, by any Thing I have here said, and in closing the Subject of a *Right Education*, I have only one Remark more to make, and then conclude:

*Example often prevails,  
When Admonition fails.*

If a Parent, or Guardian sets a bad Example, the School-master's Task, for the most Part, will prove irksome; it is a hard Matter to bring rude Children to right Reason and Government: But, if religious Duties are practised in the Family, and secondarily, when Youth are at School, the Employment will be made more easy, the Child's Education is rendered pregnant with Fertility in the Prospect of a prosperous Life here, a Credit to whom he belongs, and the Happiness in View, of eternal Life hereafter, which God, of his infinite Mercy grant, may be the Portion of all that are brought up in a *Right Education*.

A Prayer

## A Prayer, for One entrusted with the Education of Children.

O Dearest Jesu, who gatherest thy Lambs into thy Bosom, and didst solemnly command thy Servant Peter, to feed thy Lambs; grant I may shew that I love thee more than all Things, by doing as thou hast commanded him. Lord, who am I, or what is in me, that thou shouldest thus put Honour upon me, in making me any way instrumental to the preparing Souls for thee? O Saviour, I have sinned against Heaven, and am no more worthy to be called thy Son, much less to be employed in the Service of thy Children. But since thou hast been pleased in me to shew forth all thy Mercy, and hast called me by thy good Providence, to this blessed Work, grant that I may always remember, that the little Flock, committed to my Charge, are bought with the Price of thy most precious Blood; and let it, therefore, be my Meat and Drink, to feed them with the sincere Milk of thy Word, in the catechetical Line, that they may grow thereby.

To this End I beseech thee, of thy free Grace, first, to convert my own Soul, and cause me to become like a little Child myself, that from an experimental Knowledge of my own Corruptions, I may have my spiritual Senes exercised, to discern the first Emotions of Evil that may, at any Time arise in their Hearts. Oh! give me, I beseech thee, a discerning Spirit, that I may search, and try, and examine the different Tempers of their sin-sick Souls; and, like a skilful Physician, apply healing or corrosive Medicines, as their respective Maladies shall require.

Gracious Jusu, let Punishing be always my strange Work, and, if it be possible, grant that they may be all drawn to their Duty, as I would be drawn myself, by the Cords of Love. And when I am obliged to correct them, grant that it may not be to shew my Authority, or gratify a corrupt Passion, but purely out of the same Motive, from which thou dost correct us, to made them Partakers of thy Holiness. Oh! keep me, I beseech thee from being angry without a Cause: Permit me not rashly to be provoked by the Infirmitiees and Perversenees of their infant Years; but grant I may shew all long-suffering towards them: And by exercising frequent Acts of Patience and Forbearance, grant I myself may learn the

the Meekness and Gentleness of Christ. O thou, who taughtest thy Disciples how to pray, pour down, I beseech thee, the Spirit of Grace and Supplication into their Hearts, that at all Times, and in all Places, they may both desire, and know how to call upon thee in diligent Prayer.

Father, into thy Hands I commend my own and their Spirits: Look down from Heaven, the Habitation of thy Holiness, and bless them from thy holy Hill. Keep them, O keep them unspotted from the World; grant they may fly youthful Lusts, and rememb'r thee, their Creator, in the Days of their Youth. Train them, I beseech thee, in the Way wherein they should go, and when they are old, let them not depart from it.

O thou, who didst sanctify *Jeremiah* from the womb, and calledst young *Samuel* betimes to wear a Linen Ephod before thee; sanctify their whole Spirits, Souls, and Bodies, and preserve them blameless, till the second Coming of our Lord *Jesus Christ*. O thou, who didst endue *Solomon* with Grace, to chuse Wisdom before Riches and Honour; incline their Hearts to make the same Choice of thee, their only Good; and may they always renounce, and triumph over the Lust of the Flesh, the Lust of the Eye, and the Pride of Life.

Finally, do thou, O blessed Jesu, who, at twelve Years old was found in the Temple, sitting among the Doctors, both hearing, and asking them Questions, grant that these Children may love to tread the Courts of thy House, and have their Ears opened by Times, to receive the Discipline of Wisdom, as set forth in the sacred *History* and *Doctrine* of the *New Testament*. May every EXAMINATION sink deep into their Souls, to the Promotion of thy Glory, and their spiritual Good, that so, if it be thy good Pleasure, to prolong the Time of their Pilgrimage here on Earth, they may shine as Lights in the World; or, if thou seest it best, to bring down their Strength in their Journey, and to shorten their Days, they may be early fitted by Purity of Heart, to sing eternal *Hallelujahs* to thee, the Father and the Holy Ghost, in the Kingdom of Heaven for ever.

*Grant this, O Father, for thy dear Son's Sake, Jesus Christ, our Lord,*  
*Amen, Amen.*



*The Resurrection of JESUS CHRIST.*



A N  
A B S T R A C T  
O F T H E  
NEW TESTAMENT,  
Divided into Twelve EXAMINATIONS.

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*The Gospel according to St. MATTHEW.*

*The First Examination.*

Question.

WHY do you call this the  
*New Testament*?

N<sup>o</sup>. 1 Answer. Not only with respect to the *Old*, which preceded it, both in *Order of Nature* and *Time*; but also in regard that it declares

God's gracious fulfilling the *Conditions* of the *New Covenant*, (the *Covenant of Grace*, as the other was of *Works*) so far as concerned him.

Q. It seems then there were two Covenants \* made with Man?

2 A. There were so; the first was

the

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\* GOD created the first *Man* without *Sin*, and endowed his *Soul* with the full Knowledge of his *Duty*, and with such a Strength, that he might, if he would, perform all that was required of him. Having thus created him, he made a *Covenant* or *Agreement* with him to this Purpose, That

the *Covenant of Works*; before the *Fall*, the *Condition* whereof was *perfect Obedience*; the second, a *Covenant of Grace*, after the *Fall*, the *Conditions* whereof are *Faith* and *sincere Obedience*; the *Mediator* of which *Covenant* is *JESUSCHRIST*, the *Object* of the New Testament.

Q. What doth the New Testament include?

3. A. The Gospel. Which is a Message of glad Tidings, (from the Word *Evangelion*, good News or joyful Tidings; and therefore the Authors are called *Evangelists*.)

Q. What doth it principally contain?

4. A. The History of CHRIST.

Q. Upon how many Points stands the History of CHRIST?

5. A. Upon

if he continued in *Obedience*, without committing *Sin*, that Strength of *Soul* should be retained, and he should never die, but be taken up into *Heaven*, there to be happy for ever. But on the contrary, both he, and all his Children after him, should lose that perfect *Strength*, and be subject to *Death*, and *eternal Damnation* in *Hell*. This was the Agreement made with *Adam*, and all *Mankind* in him, which we call the first *Covenant*, upon which *GOD* gave him a particular *Commandment*, That he should not eat of one only *Tree* of that *Garden*, wherein he had placed him. But he, by the Persuasion of the *Devil*, did eat of that *Tree*, disobeyed *GOD*, and so brought that *Curse* upon himself, and all his *Post-  
erity*.

*ADAM* and all *Mankind* are under the Sentence of *eternal Condemnation*. But *GOD* of his Mercy made a *New Covenant* with us. This *Second Covenant* was made with *Adam*, and us in him, presently after his *Fall*, and is briefly contained in these Words, *The Seed of the Woman shall break the Serpent's Head*, Gen. iii. 15. *GOD* therein promises to send his only *SON*, who is *GOD*, equal with himself, to *Earth*, to become *Man* like unto us in all *Things*, *Sin only excepted*: To make known to us the whole *Will* of his *Father*, in the Performance whereof

we

5 A. Upon five; his Birth, his Life, his Death, his Resurrection, and Ascension.

Q. What doth his Birth teach us?

6 A. That he is the Day-Star of Mercy, risen to conduct us out of the Darkness of Death, and to guide our Feet in the Way of Peace, Luke i. 78.

Q. What doth his Life teach us?

7 A. All Virtues requisite to a true Christian, he being the Way, the Truth, and the Life, John xiv. 6.

Q. What doth his Death teach us?

8 A. That our Debt is paid, and the Rigour of the Law is satisfied, due to us for our Sin, wherein consisteth our Redemption, Gal. iv.

5.

Q. What doth his Resurrection teach us?

9 A. The Conquest over Death, Sin and Hell, wherein standeth our Justification, Rom. iv. 25.

Q. What doth his Ascension teach us?

10 A.

we shall be sure to be accepted and rewarded by him. And this was that great Business, which he performed in those many Precepts, which we find set down in the Gospel. After this he made an Attonement, not only for the Original Sin of Adam, but for the Sins of all those, who heartily bewail and forsake them, by offering himself a Sacrifice of a most ignominious Death upon the Cross.

On searching the ancient and important Records in the Old Testament, we find not only in the general, that GOD intended to raise up for his People, an illustrious Deliverer, who among other glorious Titles, is sometimes called the Messiah, or the Anointed One: But we are more particularly told, that this great Event should happen, before the Government ceased in the Tribe of Judah, while the second Temple was standing a little before it's Destruction; about 490 Years after, a Command given to rebuild Jerusalem, which was probably issued out in the seventh Year of Artaxerxes Longimanus, or at least within a few Years before

10 A. That our *Passage* into *Paradise* is by him made open, which before (thro' Sin) was shut up against us; to the Intent that where he is, we may also be, *John* xiv. 23. and xii. 26.

Q. What doth *CHRIST* require of us for all these Benefits?

11 A. Faith and Obedience.

Q. What is Faith?

12 A. An assured Belief of all

his Words and Deeds.

Q. What is Obedience?

13 A. A constant Endeavour to perform all that he hath commanded, *Mat.* xxviii. 20.

Q. How doth the Old and New Testament agree?

14 A. In this, that they both teach to know one *God*, embrace one Faith, and erect one Church.

Q. How

before or after it. 'Tis predicted that he should be of the Seed of *Abraham*, born of a Virgin, of the House of *David*, in the Town of *Beth-lehem*; that he should be anointed with an extraordinary Effusion of the Divine Spirit; in Virtue of which, he should not only be a perfect and illustrious Example of universal Holiness and Goodness, but should also perform many extraordinary and beneficial Miracles: Nevertheless, that for Want of external Pomp and Splendor, he should be rejected and insulted by the Jews, and afterwards be cut off and slain by them. It is added, that he should arise from the Dead, before his Body should be corrupted in the Grave; and should be received up to Heaven, and there seated at the Right Hand of *GOD*, from whence he should, in a wonderful Manner pour out his Spirit on his Followers; in Consequence of which, though the Body of the *Jewish* People perished in their obstinate Opposition to him, yet the *Gentiles* should be brought to the Knowledge of the true *GOD*, and a Kingdom established among them, which from small Beginnings, should spread itself to the End of the Earth, and continue to the remotest Ages, and Distance of Time.

\* The

Q. How do they differ? \*

15 A. Four Manner of Ways: First in their *Publication*; secondly their *Effect* and *Fruit*; thirdly their *Ceremonies*; and fourthly, their *Teachers*.

Q. How do they differ in their *Publication*?

16 A. The *Law* was published with Horror, the *Gospel* with Joy.

Q. How do they differ in their *Fruit*?

17 A. The *Fruit* of the *Law* is *Death*, *Deut.* xxvii. 26. the *Fruit* of the *Gospel Life*, *John* xv. 5.

Q. How in their *Ceremonies*?

18 A. In the *Law*, their *Altar* was made of Stones; in the *Gospel*

our *Altar* is JESUSCHRIST, *Heb.* xiii. 10. In the *Law* they did sacrifice *Calves*; in the *Gospel* our *Sacrifice* must be *Prayer* and *Thanksgiving*, ver. 15. In the *Law* they did circumcise the Fore-skin; in the *Gospel* we must circumcise and cut off the lewd *Affections* of our *Hearts*, *Rom.* ii. 29. In the *Law* their *Passover* was a *Lamb* of the *Flock*, *Exod.* xii. 14. In the *Gospel* our *Passover* is the *Lamb* CHRIST JESUS, *1 Cor.* v. 7. In the *Law* the *Passover* was but the *Shadow* of the *Thing*; in the *Gospel* the *Passover* is the *Gospel* itself.

Q. How do they differ in their *Teachers*?

19 A.

\* The *Old Testament* begins with a Description of the *earthly Habitation* for Man, and the *Tree of Life*. The *New Testament* ends with a Description of the *heavenly Habitation* of the *Soul of Man*, i. e. the *heavenly Jerusalem* and the *Tree of Life*. The *Old Testament* ends with *Malachi's Prophecy* of *Zocharan* or *John*, whose Name signifies *Grace*; And with the *Prophecy* of great *Grace*, which should follow on his *Ministry*. The *New Testament* both begins with *Grace*, and ends with *Grace*, viz. *John the Baptist*, and *John the Evangelist*. The *New Testament* often speaketh of *Grace* and *Peace*, sent and given us by JESUS CHRIST, the *Fountain* of all *Grace* and *Peace*, to all Nations by the wonderful Operation of the Holy Ghost.

19 A. The Publisher of the Law was the Man MOSES; the Publisher of the Gospel, God and Man, CHRIST. The Teachers of the Law foretold the Coming of CHRIST in the Flesh, Isa. vii. 14. The Teachers of the Gospel foretell his Coming in Glory, Mat. xxiv. 30, 31. and xxv. 31. The Teachers of the Law lead forth the Children of God to Canaan, Josh. xii. 6. The Teachers of the Gospel do direct them to Heaven, Mat. v. 3 to 13. The Teachers of the Law, they delivered them from the Hands of human Tyrants, Exod. xii. 31. CHRIST in the Gospel sets us free from the Hands of the Spiritual Tyrant, the Devil, Luke viii. 11.

Q. How many are the Writers of the Gospel?

20 A. Four, viz. Matthew, Mark, Luke and John, and the Subject of these holy Writers is all one?

Q. What Method shall we use to draw particular Points of Doctrine from each of them, and not repeat any Thing?

21 A. Divide the whole History of CHRIST into four Parts, and every Part into four Branches.

Q. Very well: What are the four Branches we shall treat according to St. Matthew.

22 A. These, CHRIST's Birth, his Persecution, Baptism, and the Election of his Apostles.

Q. How are the four Evangelists prophetically represented in the Old Testament?

23 A. Expositors do generally believe that they are shadowed out by the four living Creatures in Ezekiel, chap. i. 10. which had four Faces; 1st, of a Man, 2d. of a Lion, 3d, of an Ox, and the 4th of an Eagle.

Q. What was Matthew by Profession?

24 A. A Publican; one of those kind of Jews, which in the Name of the Romans, did gather up the Taxes and Talliages imposed upon the People.

Q. How came he to be an Apostle?

25 A. CHRIST called him as he was sitting at the Receipt of Custom; who presently, notwithstanding the Scandals and bad Reports, which the Jews had given out of CHRIST, and that he himself was ex-

## St. MATTHEW.

exceeding rich, left all and followed him.

Q. What doth Matthew first set down?

26 A. The Coming of CHRIST into the World: That is to say, once in the Flesh, many Times in the Spirit.

Q. How comes he in the Spirit?

27 A. Two Manner of Ways: by Grace to inspire us as when the Spirit of GOD fell upon the 70 Elders, Num. xi. 25, 26. and upon the Apostles, Acts i. 3, 4. or by Faith, to assure, as St. PAUL saith, *The same Spirit, beareth Witness with our Spirits, that we are the Children of GOD*, Rom. viii. 15, 16.

Q. By what Example do we learn the Coming of CHRIST in the Spirit?

28 A. By the Example of GOD's Appearance to ELIJAH. First came a mighty Wind, and tore the Rocks, but GOD was not there, then arose an Earthquake, but GOD was not there; then came a Fire, but GOD was not there; at last came a soft and still Wind and GOD was there, 1 Kings xix. 11, 12.

Q. Doth CHRIST's Spirit after

the same Manner descend into us?

29 A. Yes. First there comes the Breath of his threatening Voice, to break our stony Hearts; then an Earthquake, that is, trembling at his Judgements; thirdly, a Fire, to try if we repent aright; last of all, a soft Voice of happy Tidings, which is the Lamb, JESUS CHRIST.

Q. How was his Coming in the Flesh.

30 A. He was conceived by the Holy Ghost, and born of the Virgin Mary, Mat. i. 18.

Q. Is this all the Times he shall come in the Flesh?

31 A. No; he shall come at the last Day, with Power and great Glory, to judge the World with Righteousness, and the People with Equity; that is, to give to every one according to their Deeds, Mat. xvi. 27.

Q. Why did CHRIST take upon him our Flesh?

32 A. To satisfy for our Sins, in suffering under the Justice of GOD, what we had deserved.

Q. What was the first Evil CHRIST suffered?

33 A.

33 A. *Persecution*, as soon as he was born, by HEROD, King of the Jews.

Q. What learn we by this?

34 A. That a Christian Life, in this World, from the Day of our Birth to the Hour of our Death, is nothing but *Crosses* and *Afflictions*.

Q. Why was Jerusalem troubled when News was brought of the Birth of a new King, which was CHRIST, knowing they were weary of the Government of HEROD?

35 A. First, to flatter him, because they would seem to be affected as he was; for he was greatly troubled, Mat. ii. 3. and secondly, because it was feared there would arise a new Occasion of Bloodshed, by the Contention of these two Kings.

Q. What was the End of HEROD's Malice towards CHRIST?

36 A. As it is of all *Persecutors* of God's People, his own Ruin; for CHRIST was delivered from his Rage, Mat. ii. 13.

Q. Did his Rage end so?

37 A. No: When he saw HIMSELF mocked of the wise Men,

that promised to bring him Word where CHRIST was, he most cruelly slaughtered all the young Children of Bethlehem, and th: Coasts thereabouts, that were under two Years of Age, (14000 in Number, as some report) thinking so to be sure of his Destruction, Mat. ii. 16.

Q. What do we learn by the Massacre of so many Innocents, CHRIST only excepted?

38 A. That Tyranny may destroy the Body of Religion, but not the Soul.

Q. Was that no Fault in the wise Men to break Promise with HEROD?

39 A. No; it is lawful to break a Promise in any Thing wherin the Honour and Service of GOD may be hindered.

Q. How was CHRIST preserved?

40 A. By Flight into Egypt.

Q. Why did CHRIST, being GOD, give Place to the Malice of Herod?

41 A. To shew, that it is lawful for us to fly from Persecution, and save our Lives; so it may be done without Scandal to the Gospel, Mat. x. 14.

Q. Why

**Q.** Why did he fly into Egypt, rather than any other Country?

**42 A.** That the Scriptures might be fulfilled, according to the Prophet Hosea, OUT OF EGYPT HAVE I CALLED MY SON.

**Q.** Wherein consisteth the Jews Ingratitude?

**43 A.** In stoning the PROPHETS and Men of GOD, which were sent unto them, for their Souls Health, Mat. xxiii. 37.

**Q.** How doth CHRIST prophesy, that their Ingratitude should be punished?

**44 A.** By threatening unto them a spiritual and corporal Plague?

**Q.** What is their spiritual Plague?

**45 A.** Famine of the Word, and Scarcity of Teachers.

**Q.** What was their corporal Plague?

**46 A.** Ruin of their City, Desolation of their Temple, and a general Dissipation or scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from Abel to Zachariah the Son of Barachiah, whom they slew between the Temple and the Altar.

Why

**Q.** How many were the Benefits which GOD bestowed upon the Jews?

**47 A.** Innumerable; but these especially: He saved Noah from the Flood; Abraham from the Chaldeans; he brought them afterwards out of Egypt through the Red Sea: He fed them in the Wilderness with Meat from Heaven, and Water from the Rock: Forty Years Space their Garments never waxed old; He led them dry-shod over Jordan: He gave them Possession of 31 Kingdoms: He instructed them in his Service: He built them a Temple: He supplied them daily with Prophets to be their Guides: And finally, sent his only begotten Son amongst them, to be a Physician both of their Bodies and Souls, whom they most cruelly crucified on a Cross.

**Q.** What did first make known the Birth of CHRIST?

**48 A.** A Star, that differed from other Stars, in three Respects: First in its Place, being lower fixed than other Stars; secondly, in its Motion, moving directly forward, and not circularly; and thirdly, it shone as well by Day as Night, Mat. ii. 2.

**Q.** To

Q. To whom did this Star appear?

49 A. To the *wise Men of the East*, to conduct them where CHRIST was born.

Q. What is signified by that Star?

50 A. The Spirit of GOD, which must illuminate our Hearts, or we shall never find the Way to come to CHRIST.

Q. When the wise Men found CHRIST, what did they?

51 A. As all Men must do, when they have once got the Knowledge of him.

Q. What is that?

52 A. Acknowledge our Love and Service to him, by our external Obligations.

Q. What were their Obligations?

53 A. Gold, Frankincense and Myrrh: Gold, as he was a King; Frankincense, as he was a Priest; and Myrrh, as he was a Prophet; Mat. ii. 11.

Q. But instead of these three Things, what do we Christians learn to offer unto him?

54 A. For Gold, Purity of Life; for Frankincense, Prayer and Thanksgiving; and for Myrrh, Prayer in Adversity.

Q. In the Eleventh Chapter of this Gospel, CHRIST saith, I thank thee, O Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hast shewed it unto Babes; yet here it is said, The Wise Men came to worship him. What Difference is there between the wise Men he speaketh of there, and these mentioned here.

55 A. By the *wise Men* there, he understandeth such as arrogant-ly depend upon their own Know-ledge, and measure all Things by *human Reason*: By *wise Men* in this Place he understands such *wise Men*, as in Things that belong to the Honour of GOD and our Justi-fication, reject the *Power* and *Wis-dom* of Man, and cleave only to the *Grace of GOD* thro' CHRIST, and the Sincerity of his Word; in which Sense they are called *Babes*, Mat. xi. 25.

Q. In professing of CHRIST, what Comfort have we?

56 A. A threefold *Comfort*: First, we know he is our *Lord*, and can and will defend us from all our Enemies. Secondly he is our *Teach-*

er, and will instruct us in all Things necessary to Salvation: And thirdly, our spiritual Physician, that calls us unto him, to comfort and heal our afflicted Consciences, Mat. xxviii. 18, 20.

Q. Where is the End of the Old Testament and Beginning of the New?

57 A. In the Baptism of CHRIST, for by that GOD doth, as it were, point unto us, and shew that he is the true Messiah and Saviour.

Q. By what Sign?

58 A. By the visible appearing of the Holy Ghost, and the Voice that was heard, *This is my beloved Son, in whom I am well pleased,* Mat. iii. 17.

Q. How many Things are required in Baptism?

59 A. Three; the visible Element,\* (which is Water) the WORD, and the PROMISE of Grace.

Q. What is the Difference between the Baptism of JOHN, and the Baptism of CHRIST?

60 A. JOHN did baptize with Water unto Repentance, but CHRIST did baptize with Fire, that is, by his HOLY SPIRIT, working in our Hearts to the Remission of Sins.

Q. Why is JOHN said to prepare the Way of the LORD?

61 A. Because his Doctrine was Repentance; and no Man can come unto CHRIST, except he first confesses the damnable State he is in thro' Sin.

\* The Baptism of Water is external, and the first Sacrament of the Church appointed by Christ, to initiate Believers into his Church. The Word consists in the Institution, *Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,* Mat. xxviii. 19, and the Promise of Grace, i. e. the Spirit, which is resembled to Fire: Because it purifies the Soul, and burns up the corrupt Passions and Affections of the Old Adam, and plants the Image of GOD in the Souls of Men. The first is the Means of the other, and is not to be despised or neglected, under the Pain of being deprived of all the Benefits of CHRIST's Satisfaction and Intercession.

**Sin**, and be heartily sorry for the same ; faithfully believing, only by the Merits of CHRIST, to be delivered from thence.

Q. Was our SAVIOUR first circumcised, then baptized?

62 A. He was circumcised for the fulfilling of the Law ; baptized for the establishing of the Gospel.

Q. What are the Privileges you receive by being baptized?

63 A. I am hereby made a Member of CHRIST, a Child of GOD, and an Inheritor of the Kingdom of Heaven.

Q. How do you know you are made so?

64 A. Because we are born Children of Wrath, Eph. ii. 3. but by Baptism are made Children of Grace, i. e. Members of CHRIST, being united to the Church of which he is the Head, Eph. i. 22, 23. and v. 23. John iii. 5, 6. Rom. viii. 15. Gal. iii. 26, 27. and thereby have the Privilege of crying, *Abba, Father, John i. 12. 13.* and if Children, then Heirs, Heirs of God, and joint Heirs with Christ, 1 John ii. 5. This is my Voucher, Mat. xix. 14. and this is the Promise he hath

*promised us even eternal Life.*

Q. But how may you forfeit these Benefits, by which Means you lose the State of Salvation, and became, as you are, i. e. in a State of Sin and Condemnation?

65 A. If I do not keep the Promises made for me when I was baptized, which was to continue no longer than 'till I came of Age to take them upon myself.

Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?

66 A. From Gen. xvii. 14. the uncircumcised Child, whose Flesh of his Foreskin is not circumcised, that Soul shall be cut off from the People, he hath broken my Covenant. (See Deut. xix. 10, 11, 12.)

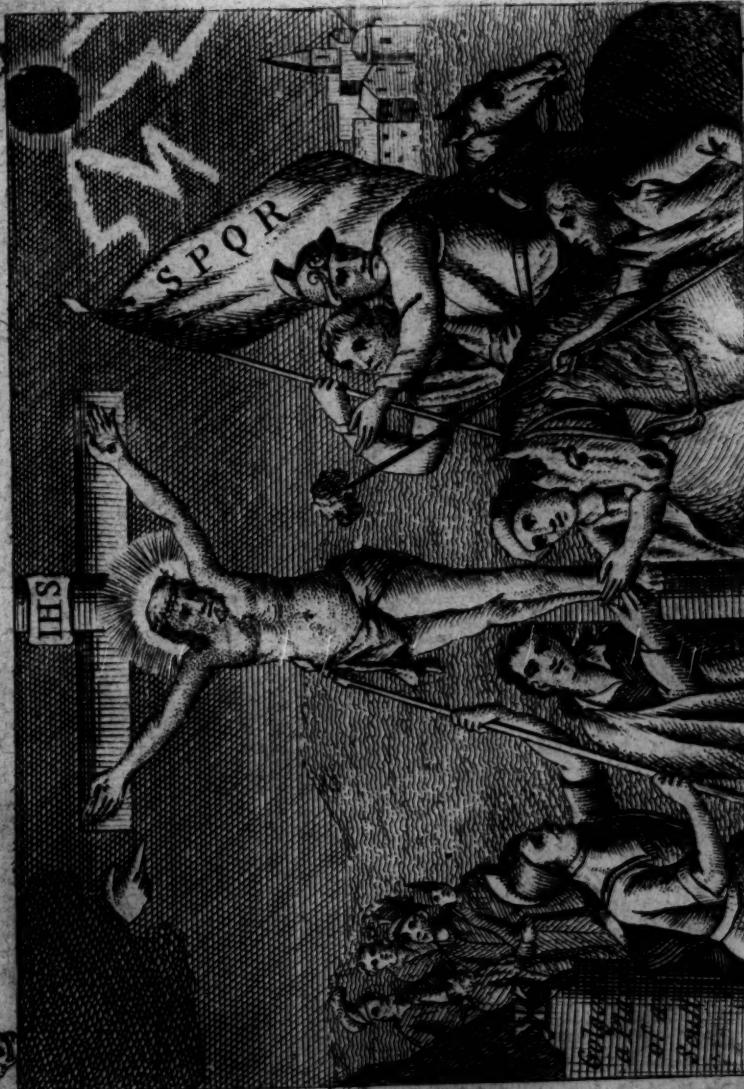
Q. But why need we mind this, being under the Gospel?

67 A. Because the Covenant of Baptism is with us, Acts ii. 39. The Promise is unto you and to your Children, 1 Cor. xvii. 14. Now are your Children holy, or Christians.

Q. And how do you think to confirm this Constancy of Resolution?

68 A. By continual Prayer to GOD for his Grace, which with Faith,

The Death of our dear Redeemer.



Mat. XVII. 33. Mark XVIII. 44. Luke XIII. 25. John I. 29. XIII. 25.

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*Faith, although I fall away seven Times in a Day, yet through CHRIST, I shall be able to perform. Being confident of this very Thing, that HE which hath begun a good Work in me, will finish it until the Day of JESUS CHRIST, Phil. i.6.*

Q. What is the outward and visible Sign or Form in Baptism?

69 A. Water according to the Commandment of JESUS CHRIST, Mat. xxviii. 19.

Q. What is the inward and spiritual Grace to those of riper Years?

70 A. A Death unto Sin, and a new Birth unto Righteousness, having a Change wrought in the Soul by receiving holy Dispositions from the Spirit of GOD, and an Ability to proceed in all Virtue and Godliness of Living, Rom. vi. 4. II. 2 Cor. v. 17.

Q. Whom did CHRIST, first call to his Service.

71 A. Some Poor Fishermen, by which we learn two Things; First, an Example of Charity in Christ, that of his mere Mercy and Grace, chose such poor and simple Men, to be the chief Pastors and Pillars of his Church. Secondly, an Exam-

ple of Faith and Obedience in them, who no sooner were called, but straightway left all they had, and followed CHRIST, Mat. iv. 20.

Q. How did they follow him?

72 A. Not as many Christians now, in outward Show and seeming Holiness; but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves worthy Scholars of so worthy a Master: Besides, they were but once called upon, and they came; but we were many times called upon, and yet we come not at all.

Q. How did CHRIST lead his Disciples?

73 A. He led them bodily and spiritually.

Q. How did he lead them bodily?

74 A. By enuring their Bodies to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation,

Q. How did he lead them spiritually?

75 A. By manifesting unto them great Signs and Arguments of Humility, Patience, Love, Fortitude, and

and all other Virtues of the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

**Q.** Why did not CHRIST chuse his Disciples amongst the mighty, learned, and rich Men of the World?

**76 A.** Because the Mighty stand upon their Reputation, the Learned are obstinate in their Opinion, and the Rich are entralled with Covetousness.

**Q.** Was there none then of this Sort that came, when CHRIST called them?

**77 A.** Yes, but they were very few; as of rich Men, *Zaccheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph of Arimathea*; and of learned, *Nicodemus*, *Gamaliel* and *Saul*.

**Q.** Did these Men leave all, and follow Christ?

**78 A.** They did.

**Q.** How then had *Matthew* a House to banquet Christ in afterwards?

**79 A.** To forsake all, is understood not clean to depart from all which they had; but to make no Reckoning of their Goods, other-

wise than that they might serve to the Glory of GOD, and the Relief of his poor distressed Members.

**Q.** Why doth Christ call his *Apostles* and *Ministers* the Salt of the Earth?

**80 A.** Because, as the Property of Salt is to bite, purge, and prevail to serve; so their Doctrine ought to testify, reprove, and instruct.

**Q.** Why are they called the Light of the World?

**81 A.** Because in Doctrine and Conversation, they must be as shining and glorious Guides to the dark Minds of the Ignorant.

**Q.** What is the End thereof?

**82 A.** The Glory of GOD.

**Q.** Is it not then enough for them to preach the *Gospel* openly, and with Boldness of Heart?

**83 A.** No, they must likewise bring forth the Fruit of good Life more by their Deeds of Charity, *Mat. v. Arg. 16.*

**Q.** In how many Things consisteth the Testimony of a good Life?

**84 A.** In three Things: In Holiness, which belongeth to GOD; in Righteousness, which belongeth to our Neighbour; and in Soborness, Wor-

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that belongeth to ourselves.

Q. For how many Causes are we bound to serve GOD?

85 A. For three Causes: *Jure*

*Creationis*, because he created us; *Jure Redemptionis*, because he redeemed us; and *Jure Amoris*, because he loved us.

*Obs.* As all the *Nations* in the *World* were derived from one *Man*, so preall the Righteous, and such as are to be saved, are derived from one *Man*, *JESUS CHRIST*; for as by the first *Adam* Sin came into the *World*, and by Sin Death and Damnation; so by the second *Adam* that *Sin* is pardoned, and Man made Partaker of eternal Happiness.

As in the *Old Testament* we have the wearisome Travels, lamentable Examples, vast and unconceiv'd Destruction of Men and Cities, with the Terror of the Law; so by the *New*, those that have any Knowledge of the Spirit, may draw such comfortable Resolutions from the *Gospel*, that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to St. *Jam.* chap. i. *They may possess themselves in Peace.*

In this *History*, written by *Matthew, Mark, Luke, and John*, the Spirit of *God* so governed their Hearts, that altho' there were four in Number, yet they so consent, as if the whole had been composed by but one of them: And altho' they differ in Stile, and sometimes one writes more largely than the other abridges, nevertheless in Matter and Argument they tend to one End; which is to publish to the *World* the Favour of *God* towards Mankind, thro' *CHRIST JESUS*, whom the Father has given us as a Pledge of his Mercy and Love: And for this Cause, these Books are called *Gospel*; which signifieth good Tidings; forasmuch as there is no Joy or Consolation, no Peace nor Quietnes, no Felicity in Salvation, but in him, who is the very Substance of this *Gospel*, and in whom all the *Promises are Yea and Amen*. And therefore under this Word is also contained the whole *New Testament*; tho' most commonly used

used only for the History, which the four *Evangelists* wrote, containing CHRIST's coming in the *Flesh*, his Death and Resurrection, &c. *Matthew*, *Mark*, and *Luke*, are more copious in describing his Life and Death, but *John* labours more to set forth his Divinity and Doctrine; wherein both CHRIST's Office, and also the Virtue of his Death and Resurrection more fully appear; for without this, to know that CHRIST was born, dead and risen again as the Prophets foretold, would profit us nothing.

The ANGEL *Gabriel* was sent from GOD, first to *Zacharias*, when he offered Incense in the Temple, to tell him that he should have a Son who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary* then 14 Years of Age, at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was whom GOD gave her for a Guardian or Protector of her Innocence, being married, saith St. *Austin*, but used no conjugal Embraces. The Angel found her alone, as St. *Ambrose* observes, and the Praises which he gave her in his Salutation, at first troubled her; which the Angel perceived, and, to avert it, said, *Fear not, Mary, for thou hast found Favour with GOD*, &c. she, without wavering in the Faith, only asked how what he said could come to pass, seeing she knew not a Man: Upon which the Angel assured her, that Man should have no Part in this Work; but that the Holy Ghost should come upon her, and would himself form in her the Child of which she was to be the Mother; informing her at the same Time what had happened to her Cousin *Elizabeth*. The blessed Virgin humbly replied, *Behold the Handmaid of the Lord, let it be to me according to thy Word*. And she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour*, &c.

The ANGEL immediately left her, after which the SON OF GOD was incarnated in her holy Womb. Without staying to consider the high Condition whereunto she was now raised, she undertook a painful Jour-

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ney to visit her Cousin *Elizabeth*, who dwelt in the Hill Country, in a City of *Judah*; and entering into the House of *Zacharias*, saluted *Elizabeth*: *And it came to pass that when she heard the Salutation of Mary, the Babe leaped in her Womb, and Elizabeth was filled with the Holy Ghost, and spoke with a loud Voice, and said, Blessed art thou among Women, and blessed is the Fruit of thy Womb, &c.*

Not at all lifted up with what her Cousin said she returned Home; and the Signs of her being with Child appearing, *Joseph*, notwithstanding the many Proofs he had of the Virgin's Purity, attributed it to the Work of Sin; and being a just Man, resolv'd only to leave her, or to put her away privately, and not to make her a public Example; but when he was ready to do this, *God* advertised him in the Night, by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, for that which was conceiv'd in her was of the Holy Ghost; and she would bring forth a Son, enjoining them to call his Name *JESUS*, for he should save his People from their Sins.

When the Delivery of the **BLESSED VIRGIN** drew nigh, the Edict of the Emperor *Augustus Cæsar*, in a Manner disturbed the whole World, and made the holy Virgin travel to *Bethlehem* (where the Prophet had foretold the *Messiah* should be born) with *Joseph* her espoused Husband, who was of that Town, to be taxed. But when they arrived there every one refused to lodge them, because their Houses were all full.

And thus did our Saviour hasten, as it were, to show us at his very Birth an Example of Humility, his suffering with Patience the Repulses of Men, not disdaining to be born in a Stable.

The **BLESSED VIRGIN** having brought forth her first-born-Son, and blessed the Word by his Birth, she wrapt him in Swaddling cloaths, and laid him in a Manger. The same Night there were *Shepherds* in the Fields watching their Flocks, and the *Angel* of the Lord came upon them, and the Glory of the Lord shone round about them, so that they were sore afraid.

And the Angel said, Fear not, I am come to bring you good Tidings of great Joy; unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord: And this shall be a Sign unto you, ye shall find the Babe wrapped in Swadaling-cloaths, and lying in a Manger. And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, Glory to God in the highest, on Earth Peace, Good-will towards Men.

The Shepherds, on recovering themselves from their Astonishment, at the Words of the Angel, and Sight of the heavenly Host, determined to pass over into Bethlehem, to see the Wonder God had wrought, making great Haste in their Journey; where they found the blessed Virgin with Joseph, and the Child lying in a Manger, as the Angel had related. Filled with Admiration, they returned, praising God, to the Surprize of all that met them.

Eight Days after our SAVIOUR's Birth, Joseph and MARY, according to the Custom of the Jews, circumcised the CHILD, and called his Name JESUS, (*i. e.* the Saviour of the World) as commanded: And tho' that Name is not set down in the Old Testament, yet it is found in a Book extant before Christ was born, namely, 2 Esdras vii. 28. JESUS CHRIST being born in Judea, where the true God was worshipped, God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the Jews only, but for the Gentiles also, to draw them from Idolatry, and the Worship of Devils, to the God and Saviour of the World, whose Light should shine like a Star, in their Hearts.

The Magi, or wise Men (whom St. Basil supposeth were great Astrologers and learned Men: St. Cyprian calls them Magicians, which Arts were much practised in those Countries; and says, they were little Kings or Lords, in particular Places, such as Joshua slew thirty of in one Battle) perceiving that the Power of their Gods and Oracles daily decayed, and knowing this Star in the East, to denote the Birth of the Sovereign of the Jews, came to Jerusalem, and enquired where he

was

was; for they had seen his Star, and were come to worship him.

Herod, an Usurper, hearing of a new King, was much troubled; and assembling his chief Priests and Scribes, asked in what Place Christ should be born? They told him in *Bethlehem*, in *Judea*, as the Prophet *Micah* had written: Hereupon he called secretly the *wise Men*, and enquired what Time the Star appeared? They answered him fully without Fear: But he resolving, if possible, to murder him, ordered them to search diligently for the young Child; and when they had found him to bring him Word, that he might come and worship him also. They being directed by the *Star* to the *House*, found the young *Child*, and fell down and worshipped *him*, offering him Presents of *Gold*, *Frankincense* and *Myrrh*; and being warned by *God*, in a Dream, never returned to *Herod*, but went Home another Way.

*Epiphanius* is of Opinion, that they came to *Jerusalem* two Years after Christ's Nativity, because *Herod* slew all the *Infants* of that Age; but others hold, more probably, that the *Star* appeared to them two Years before Christ's Nativity, so that they came to *Bethlehem* thirteen Days after his Birth, which the Church calls Epiphany, Twelfth-day, or the Day of the three Kings.

Forty Days after the Birth of our *Lord*, the Days of the Purification of the *blessed Virgin* being accomplished; she brought him to *Jerusalem*, to present him to the *Lord*, in Obedience to the Law, to be ransomed by the Sacrifice of some Animals, a Pair of Turtle Doves or two Pigeons: And, as St. *Luke* observes, at the same Time, *Simeon*, surnamed the *Faft*, and *Anna* the Prophettess, both Persons of extraordinary Sanctity among the *Jews*, coming into the Temple, *Simeon* being filled with the Holy Ghost, discovered his blessed Saviour by the Light of Faith, and with an Extasy of Joy, took him up in his Arms, gave Thanks, and said, *Lord, now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation*, &c. *Anna* also added her public Thanks and Praises to those of *Simeon*. This

This holy Widow, after seven Years Marriage, had passed the rest of her Life, to her Thirty-fourth, in fasting and praying, without departing from the Temple, and now declared to all that looked for Redemption in *Jerusalem*, that JESUS was the MESSIAH.

*Herod* having long expected in vain the Return of the *wise Men*, entered into a strange Passion, for Fear of being dethroned; and resolving that *CHRIST* should by no means escape, gave Orders for killing all the Children in *Bethlehem*, and the Borders thereof, which he thought were about his Age, to the Number of 14000: After this Butchery he went into the Hill Country, and thrice attempted the Death of *John*, the Son of *Zachary*, then in the second Year of his Age; but his Mother saved his Life, by sending him into desert Places, till the Time came that was appointed for the Manifestation of the MESSIAH to *Israel*, which was not to be 'till the thirtieth Year of his Age. But as the Babes in *Bethlehem* died in the room of Christ, so did *John* Baptist's Father die for him; for *Zacharias* was slain between the Temple and the Altar because he refused to betray his Son to the Fury of this bloody Wretch.

Before this Cruelty was executed, *JOSEPH* thinking to return to *Nazareth*, **GOD** sent his Angel in the Night to tell him, that he should immediately take the young CHILD and his MOTHER, and fly into *Egypt* because *Herod* would use all Means to destroy him. Accordingly they set out at Midnight, and travelled into *Egypt*. At which Time, as *S. Jerom* writes, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd. And *Eusebius* tells us, that no Nation embraced the Christian Religion with such a Readiness as the *Egyptians* did, agreeable with the Prophecy of *Isaiah*, chap. xix. above 700 Years before.

After the Death of *Herod*, **GOD** sent his Angel again unto *Joseph*, to command his Return into the Land of *Israel*, as *Hosea* had predicted chap. xi. He obeyed, and to avoid the Fury of *Archelaus*, *Herod's* Son (according to the Prophets) came and dwelt in the Town of *Nazareth*.

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After which they went up every Year to *Jerusalem*, at the Feast of the *Passover*; at which Time, when *JESUS* was at the Age of twelve Years, being strong in Spirit, filled with Wisdom, and the Grace of God upon him, they took him with them; and after the eight Days of the Feast were accomplished, returned to *Nazareth*, but our **BLESSED SAVIOUR** staid behind, disputing with the *Doctors*, unknown to **JOSEPH** and his **MOTHER**; and, after three Days, they found him in the Temple, sitting in the Midst, both hearing and asking them Questions. The **BLESSED VIRGIN**, surprized to see him there, tho' overjoy'd at the Sight, mildly asked him why he dealt so with them, &c. upon which he told her, he was to be about his Father's Busines; and they understood not this Saying. He then returned with his Parents to *Nazareth*, and was subject to them in all Things. And as St. *Austin*, *Chrysostom*, and other ancient Fathers write, laboured in the common Toils of Life 'till thirty Years were past, when God was pleased to manifest him to the World, by bringing *John Baptist*, his Messenger, out of the Wildernes, as the Prophet foretold; who then left his Solitude, where he had led an angelical Life. His Garment was of Camel's Hair, with a Leathern Girdle about his Loins, his Meat i oculsts and wild Honey; and he appeared on the Banks of the River of *Jordan*, and in the Wildernes of *Judea*, preaching Repentance, and baptizing all those that came unto him, saying, *Repent ye, for the Kingdom of Heaven is at Hand. For this is he that was spoken of by the Prophet Isaiah, saying, The Voice of one crying in the Wilderness, prepare ye, &c.*

When therefore all *Jerusalem* went thronging into the Desart to hear this holy Forerunner, and to be baptis'd, *Jesus* himself went also, and in Humility hid himself among the Multitude: But tho' *John* had never seen him before, yet he acknowledged him to be the **MESSIAH** in the Presence of an exceeding great Number of People; and being struck with a profound Respect, could not, without Difficulty, resolve to baptize him, saying, in the Presence of the chief Doctors of the Law, even

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the Sadducees and Pharisees, whom he called Vipers, &c. and had driven them from his Baptism. *I had need to be baptised of thee, and comest thou to me.* Our Lord only answered, that he must humble himself so far, and submit to every Ordinance; *For, faith he, it becometh us to fulfil all Righteousness.* No sooner was he baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head; (or rather a Glory descended upon him in the Manner of a Dove's Motion in the Air) and at the same Time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.*

St. John Baptist having used his utmost Endeavours to persuade Men, that JESUS CHRIST was the MESSIAH so often promised, and so greatly desired, seemed to have nothing more to do in the World; so he left the Desert to come to the Court of Herod, who received him with great Respect, even when he was most severely reprehended for his incestuous Defilements, in marrying Herodias, his Brother's Wife: But this envenomed the Spirit of Herodias against him, who soon got him thrown into Prison; when, at the Birth-day of Herod, her Daughter so extremely pleased Herod, by dancing in the Midst of the Assembly, that he commanded her to ask of him whatsoever she pleased, and he would give it her, tho' it were Half of his Kingdom. She went and asked Council of her Mother; who, preferring the gratifying her Revenge, above whatever her Ambition or Covetousness could desire, bid her ask of him the Head of John Baptist. Herod was much troubled at this Request, but to fulfil his Promise, ordered that St. John's Head should be cut off and delivered to Herodias's Daughter in a Charger, who immediately brought it to her Mother. Thus ended the high Opinion which Herod had of him, who having been the great Admirer of this holy Person, became his Murderer; which Josephus reckons to be the Cause of all the Miseries that befel Herod and his Family in a short Time after.

When

When JESUS was baptized, he began to preach, and his whole Doctrine was directed to the Manifestation of his FATHER's Will, and Amendment of Man's Life. It proposes also one fundamental Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thyself.* It was plain, easy and convincing, tho' it treated of the highest Mysteries. All was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away or disanulled any one perfect or spiritual Precept of the Law of Moses; but rather revived; enforced, interpreted, and fulfilled the same: For whereas that commanded eternal Observance, CHRIST's Law requires also *internal Obedience*: That says, Love your Friends; this adds, Love your Enemies: That forbids us to kill, *this prohibits us from being angry*: That commands us not to commit actual Adultery; *this requires not to desire or lust after a Woman*: That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; *this enjoins thee to offer up a contrite Heart, by Faith in the Blood of him that died for all, with a firm and resolute Purpose of Amendment of Life.* Briefly, the Doctrine of Christ tend only to the true, sincere, and perfect Service of GOD, the Lord that created thee, and redeemed thee, for the Exaltation of his holy Name, Power, Goodness, and Glory; to the suppressing of Man's Pride, by discovering his lost and miserable State by Nature; to the Contempt of the World, and the Pomps and Vanities thereof; to the Mortification and subduing of our carnal Appetites; to true Love and unfeigned Charity towards our Neighbour; to the making us spiritually-minded; to the procuring to us Peace of Conscience, Tranquility of Soul, Consolation of Spirit, and Purity in the outward Man: And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and angelical Sanctity upon Earth, (so far as human Infirmity will allow) and to have his Eye fixed only on the Kingdom of GOD in Heaven, and the eternal Inheritance purchased for all those that truly love and fear him. This was the Doctrine delivered by JESUS, and is the same which the holy Prophets of old foretold should be declared to the World by the true MESSIAH.

# The Gospel according to St. MARK.

## The Second Examination.

Q. HOW doth the Gospel  
of St. MARK begin?

N<sup>o</sup>. 1 A. With an Account of  
JOHN's preaching in the Wilder-  
ness and prophesying of our Saviour  
Christ; as is signified by Ezekiel's  
Lion, *Ezek. i. 10.*

Q. What was MARK?

2 A. A Disciple of PETER's,  
of whom he learned the Acts of  
Christ.

Q. What are the Branches to be  
handled in this *Gospel*?

3 A. The tempting of Christ,  
his Fasting, Prayer, and Miracles.

Q. When was Christ tempted?

4 A. As soon as he had received  
Baptism; whereby we learn, that  
the Spirit of GOD begins no sooner  
to work, but is soon cross'd and  
thwarted by the Spirit of the Devil,  
*chap. i. 12.*

Q. What is the Difference be-  
tween these two Spirits?

5 A. The Spirit of GOD is lov-  
ing, gentle, meek: not forcing,

nor threatening: The Spirit of the  
Devil is subtle, cruel, false, and  
full of Terror. Between these two  
Spirits, the Spirit of Man is eter-  
nally toss'd, the one working to  
our *Salvation*, the other to our  
*Damnation.*

Q. Who tempted Christ?

6 A. The Devil and the Jews

Q. From whence fetched the De-  
vil his Arguments, wherewith he  
tempted?

7 A. From three Things; either  
from the Wit and Reason of Man  
the Custom of the World, or from  
the corrupting and wresting of the  
Scriptures, as in this Place it ap-  
pears.

Q. What doth the Devil temp-  
unto?

8 A. Sin; and the Nature of  
Sin is to destroy.

Q. What follows Sin?

9 A. A two-fold Judgement  
the one inward, as Torment of  
Conscience and Decay of Gifts



*The Life of the Blessed JESUS CHRIST.*



*Matteo IV. Luke XV. and XVI.*

the other outward, as Contempt and Reproach of the World.

Q. How many Kinds of Temptations are there?

10 A. Two; Bad, which proceeds from the Devil and his Instruments; the Good, which proceeds from GOD.

Q. How doth GOD use to tempt?

11 A. Two Manner of Ways, by Trials on the Right Hand, and by Trials on the Left.

Q. How doth he tempt us by Trials on the Right Hand?

12 A. By offering us temporal Blessings, as Wealth, Promotion, and such like, to see if we will lay hold on them justly; or after an indirect or sinful Manner; or by bestowing upon us temporal Blessings, to try if we will dispose of them according as he has commanded; and as his upright Almoners.

Q. How doth he tempt us by Trials on the Left?

13 A. By suffering Heresies to rise up among us, to see if they can seduce us; or by common Corruption of Manners, when any Slanders or Scandals and Injuries are offered, to prove our Constancy, Patience and Love.

Q. How did the Jews tempt Christ?

14 A. By frivolous Questions to entrap his Life; as whether it were lawful to give Tribute to Cæsar or not? chap. xii. 16, 17.

Q. What is Comfort in Temptation?

15 A. That if we abide faithful and constant, GOD at the last will send his Angels to deliver us, as he did to our SAVIOUR, chap. i. 13.

Q. Why doth God suffer us to be tempted?

16 A. For five especial Reasons: First, to try if we be faithful: Secondly, to make us seek unto him for Help: Thirdly, the better to manifest his Power and Love in delivering us: Fourthly, to create in our Hearts a Thankfulness for our Deliverance: And, Fifthly, that we may be made like unto our Saviour Christ.

Q. What doth this infer?

17 A. That we ought always to pray, that we be not led into evil Temptation.

Q. Doth God suffer us at any Time to fall under the Force of Temptation?

18 A. He doth; that he might shew us our natural Weakness, and make us more heedy in our Walking.

Q. After Christ was delivered from the Temptations of the Devil, what did he?

19 A. As we ought to do in the like Case,

Case, most chearfully endeavoured to perform the Will of his Father.

**Q.** What therefore may we liken he Temptation of the Devil unto?

**20 A.** A Blow or Wound, which dismays not the good Christian, but rather stirs him up more forcibly, to withstand the Assault of his Enemy.

**Q.** What Opportunity did the Devil watch to tempt Christ?

**21 A.** When he was alone in the Wilderness, and opprest with long Fasting.

**Q.** How long had he fasted?

**22 A.** Forty Days and Forty Nights.

**Q.** What Company had he?

**23 A.** None but the wild Beasts.

**Q.** What may we understand by the Wilderness?

**24 A.** The World; and by the wild Beasts, the inward and outward Dangers thereof.

**Q.** Inward Dangers, of what?

**25 A.** Of one's rude and untamed Affections.

**Q.** Outward Dangers, of what?

**26 A.** Of the Vanities, whereby we continually fall.

**Q.** What is a good Remedy against these Dangers?

**27 A.** Fasting, and not as some fast, forty Days only, as a Custom, (at Times and Seasons) but so long as we

live in the Wilderness of this wicked <sup>and H</sup> World.

**Q.** What is Fasting?

**28 A.** Abstinence from Things that gratify the Body, that we may the more readily apply to those of the Spirit.

**Q.** How many Kinds of Fasting be there?

**29 A.** Two: *Corporal*, which is refraining from Meat; and *Spiritual*, which is in abstaining from Sin.

**Q.** When are we said truly to fast?

**30 A.** When we keep our Eyes from looking after Vanities; our Tongues from Curseing, Swearing, and Evil-speaking; our Hearts from meditating on Mischief; our Hands from practising unlawful Actions; and our Feet from treading the Way of Scorners.

**Q.** What is the Property of true Fasting?

**31 A.** It must not be done for vain Glory; but to mortify the Body, that it may be in Subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

**Q.** What are the Effects that follow Fasting?

**32 A.** Health, Perfection of Memory, Sharpness of Wit, long Life, and

icked and Happiness of Soul.

Q. What is the Opposite to Fasting?

33 A. Intemperance: That is, the Overflowing of Voluptuousness against Reason; and the Health of the Soul, seeking no other Contentment, but the Delight of the Senses.

Q. What are the Effects that follow it?

34 A. Disorder, Impudence, Unseemliness, Negligence, Imbecility of Body, and Destruction of the Soul.

Q. Wherein consists Intemperance?

35 A. In sumptuous Feasting.

Q. Is it not tolerable for Christians to feast?

36 A. Yes, if it be done with Moderation and Thanksgiving, as appears by the Example of MATTHEW, who feasted our Saviour Christ.

Q. Whom must we feast?

37 A. Not our rich Neighbours, lest they bid us again, and so Recompence be made; but the Poor, Maimed, Lame, and Blind; and GOD shall reward us at the Resurrection of the Just, Luke xiv. 12, 13.

Q. What must be joined with Fasting to make it acceptable?

38 A. Repentance and Prayer.

Q. What is Repentance?

39 A. An hearty Sorrow for Sin,

with a firm Resolution never to offend again: So that it is not enough to be grieved for our Sins, except we likewise amend.

Q. Give me an Instance?

40 A. It is our Saviour's Words, Repent and amend for the Kingdom of GOD is at Hand.

Q. What goes before Repentance?

41 A. Admonition, that Forgiveness may follow.

Q. Who hath Power to forgive Sins?

42 A. CHRIST, the Son of GOD, chap. ii. 12.

Q. When hath he Power to forgive?

43 A. Whensoever we call upon him by Faith, as by the Example of the Blind Man, chap. x. 49.

Q. What doth this Readiness to forgive infer?

44 A. Imitation in us to do the like, one towards the other; because except we forgive one another, we shall not be forgiven of our Father which is in Heaven, chap. xi. 26.

Q. How many Circumstances as touching ourselves, are to be considered in pardoning Offences?

45 A. Six: First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight Offences, but all capital Wrongs, whether

ther sudden or premeditated. Thirdly, who they are we must forgive; namely our Christian Brethren. Fourthly, how often? Not seven Times only, but seventy Times seven. Fifthly, in what Sort; not feignedly, but from the Heart. Sixthly, when not at the Altar only and when we pray, but at all Times, when our Brother shall seem to offend. In all these Duties forgive, as we would have GOD forgive us.

Q. In how many Things consisteth Forgivenes?

46 A. Four: *Connivere*, to wink at our Brother's Offences: *Condonare*, to pardon the Quality of the Offence: *Remittere*, to withhold the Punishment: And *Indulgere*, to take into Favour.

Q. But if the Offence be such, as we must needs reprove our Brother, how must it be done?

47 A. Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely and without Fear, upon a true and just Occasion, and at a fit Time.

Q. To what may we compare him, that is a great Reprehender of others, and never looks into his own Infirmitie?

48 A. To five Things: To the Lamp in the Temple, which giveth Light to

the Priests, and consumes itself. Secondly, to the Eye that sees all Things, but sees not itself. Thirdly, to Noah's Workmen, that built an Ark to save Noah, and were drowned themselves. Fourthly, to such an one, as clothes others, and goes naked himself. Fifthly, to Esau, that was a Forester, and lived always Abroad, and therefore did lose the Blessing at Home.

Q. What is the Key that opens to Forgivenes before GOD?

49 A. Prayer, which is a Calling upon GOD in the Time of Trouble.

Q. How many Sorts of Prayer are there?

50 A. Two: *Mental*, consisting in the Heart without Utterance from the Tongue; and *Vocal*, conceived in the Heart, and pronounced with the Tongue.

Q. How many are the Properties of Prayer?

51 A. Four: It must be *secret*, without Ostentation; *zealous* without doubting to obtain; *brief*, without much babbling; and *constant*, without Intermission, chap. xi. 23.

Q. How many Reasons are there to prove the Goodnes of Prayer?

52 A. Six. First, it is full of Joy; for in the Company of GOD there is nothing but Joy. Secondly GOD hath built

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ilt an House and appointed a Day  
for it. Thirdly, it maketh us like the  
ngels in Heaven. Fourthly, it is as  
cense in the Nostrils of God. Fifthly,  
it doth more Good than Alms-  
eeds ; for by our Alms we help a  
few, but by Prayer we may do Good to  
houſands. Sixthly, it is a victorious  
lift ; for it overcometh God, who  
being Almighty, overcometh all  
things.

Q. When muſt we pray ?

53 A. At all Times ; because of our  
Daily Wants, manifold Infirmities  
and Temptations from the World, the  
flesh, and the Devil, we know not  
when the Lord will call us to Judge-  
ment, chap. xiii. 13.

Q. What are Enemies to Prayer ?

54 A. Drowsiness and Carelessness ;  
and therefore our Saviour hath said,  
*Watch and pray.*

Q. How muſt our Minds be di-  
posed when we pray ?

55 A. We muſt be in Charity with  
all Men.

Q. What may encourage us to pray ?

56 A. The faithful Promise of the  
Lord, that he will hear us ; *Ask, and  
we shall have ; knock, and it shall be  
opened unto you.*

Q. How doth our Lord himself  
particularly teach us to pray ?

57 A. When we pray to say, Our  
Father, &c. Mat. vi. 9. Luke xi. 2.

Q. What are the general Parts of  
this Prayer ?

58 A. There are three, viz. the *Preface*, the *Petitions*, and the *Conclusion*, which is called the *Lord's Prayer*, because he was the *Author* or *Composer* of it.

Q. What is the *Preface* ?

59 A. **Our Father which art  
in Heaven.** This teaches us whom  
we are to pray to, and with what  
Frame of Spirit we should pray, i. e.  
with Reverence, Charity, and Confi-  
dence.

Q. Why are we directed to pray  
after this Manner ?

60 A. Because, First, as God is  
our *Heavenly Father*, he must be in-  
vested with Authority, Majesty, and  
Power, to require Respect from us.  
Secondly, it requires us to pray for  
others as well as ourselves, which is,  
Charity, and therefore we say, not *My  
Father*, but *Our Father*. Thirdly, we  
are to pray with Confidence, because  
it represents God as the *Giver of all  
Goodness*, and one whom we may  
claim a particular Interest in, as be-  
ing *Our Father*.

Q. How many Petitions are there  
in the *Lord's Prayer* ?

**61 A.** Six\*: In the three first we desire that GOD may be glorified by our worshipping him, serving him, and obeying him as we ought to do: Saying, **Hallowed be thy Name, &c.** And in the other three, viz. **Give us this Day our daily Bread, &c.** is meant that our Wants may be supplied daily, both for our Souls and Bodies, and shews the Necessity of our forgiving our Brethren, if we expect to have our **Trespasses** forgiven, and that we may not fall into Temptation, but be delivered from Evil, *Mat. vi. 14, 15. Mark xi. 25. Luke vi. 37. and 1 Cor. x. 13. 2 Pet. ii. 9.*

**Q.** What is the Doxology or Conclusion of the *Lord's Prayer?*

**62 A.** **For thine is the Kingdom, the Power, and the Glory for ever and ever, Amen.**

**Q.** What is meant by this Doxology?

**63 A.** It is a solemn Form of Praise and Thanksgiving used in the Church of GOD, and contains an Acknowledgement of GOD's Excellencies and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End, to which they are to be applied to his Glory.

**Q.** Why do we say Amen at the Conclusion?

**64 A.** *Amen*, signifies *So be it*, and is as much as to say, I trust GOD will of his Mercy and Goodness, thro' our Lord.

\* There are several other *Things* to be considered in this *Prayer*, particularly in these Words, *Thy Kingdom come*, by which is meant God's sovereign Authority in the World, the Power of his *Grace* in the Church, and the Perfection of Glory in Heaven. The first is called his *General Kingdom* in which he ruleth with great Majesty over all his Creatures. (See *Psal. cii. 19.*) The others are considered in a two-fold Sense, namely, *The Kingdom of Grace, and the Kingdom of Glory*; they regard both Time and Place; the former is in this Life, on Earth; and that spiritual Estate, wherein the People of God do willingly and cheerfully conform, subject and submit themselves to the Will of God; therefore we pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the Power of Satan and *Satan*; and that he would hasten his Kingdom of Glory, which is the blessed

**King** Lord JESUS CHRIST, grant all that  
**Glor** I have prayed for, from his own Words,  
**Doxo** Mat. vii. 8, and 21, 22. John xiv. 23.  
**Dox** and as we read in the Epistle of St.  
**John** v. 14.

**Prai** Q. How was Prayer effectual in  
**Churc** CHRIST?

**cknow** 65 A. By Prayer he wrought some of  
**encies** his Miracles, as appeareth, chap. vii.

**s whic** 34 Q. What is a Miracle?

**hateve** 66 A. An Act exceeding the Course  
**o whic** of Nature.

**Glory.** Q. Why was it requisite that Christ  
**at th** should work Miracles?

**it, an** 67 A. To prove himself both God  
**OD wi** and Man; and consequently, the true  
**aro' ou** Messiah and Saviour of the World.

**Lor** Q. To save, how many Ways may  
be understood?

**particu** 68 A. Two: First in preserving and

giving temporal Blessings to all; and  
secondly, in redeeming of some, by  
giving eternal Happiness to the Elect.

Q. What are the Miracles of  
CHRIST?

69 A. Giving Sight to the Blind,  
Strength to the Lame, Health to the  
Sick, walking upon the Water, raising  
of the Dead.

Q. In this Respect what is CHRIST  
called?

70 A. A Physician.

Q. How doth he differ from other  
Physicians?

71 A. He wrought by his own  
Power, and looked not for Reward:  
He scorned not to handle and touch  
his sick Patients, notwithstanding the  
Contagion of their Diseases, and he  
went about and offered himself to the  
Diseased.

blessed State of God's People in Heaven. The Word *Come* in this Petition  
implieth the increasing and proceeding of the Kingdom of Grace unto Per-  
fection, and the hastening the Kingdom of Glory. And now we are to con-  
sider that the Devil hath a Kingdom in this World, he is called a Prince, the  
God of this World, the Ruler of Darkness, and is over the Disobedient.  
But he is not a Ruler by God's Ordination, but by God's Permission, and  
his own Usurpation. The Kingdom of the Devil is contrary to the King-  
dom of God; and as one is advanced, the other is destroyed, i. e. as the  
glorious Angels and the glorified Saints do the Will of God with all Clear-  
fulness, Diligence, Affection, Fervency and Sincerity, therefore we are to  
wish

wish that it might be done on Earth as it is in Heaven, I fear our Souls may say to us, as Christ said to his Disciples, Mat. xxvi. 40. *What! could ye not Watch with me one Hour?* See Mat. xxiv. 43. And consider this, ye that forget God, nay, ye that forget yourselves, *lest he pluck you away, and there be none to deliver you,* Psal. l. 22.

*Obs.* The Life and Conversation of our *Blessed Saviour* was always agreeable to his Doctrine, and a lively Representation of the Perfections thereof. He was a Man of such Gravity, that he was never observed to laugh; of such Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrested from him an angry Word; and is truly such a one as he is described by *Isaiah*, chap. xlii. and *Zach.* ix. 9.

In the Days of *Tiberius Cæsar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences, as happened in their Countries; and *Publius Lentulus*, being President of *Judea*, writ the following Epistle to the Senate and People of *Rome*:

" There appeared in these our Days, a Man of great Virtue, named *Jesus*  
 " *Christ*, who is yet living among us, and of the *Gentiles* is accepted  
 " for a Prophet of Truth; but his own Disciples call him the Son of God.  
 " He raiseth the Dead, and cureth all Manner of Diseases: A *Man* of Sta-  
 " ture somewhat tall and comely, with a very reverend Countenance, such  
 " as the Beholders may both love and fear. His Hair is of the Colour of a  
 " Filbert full ripe, and plain almost down to his Ears; but from the Ears  
 " downwards, somewhat curl'd, and more orient of Colour, waving about  
 " his Shoulders. In the Midst of his Head goeth a Seam or Partition of his  
 " Hair, after the Manner of the *Nazarites*: His Forehead very plain and  
 " smooth; his Face without a Spot or Wrinkle, beautified with a comely  
 " Red; his Nose and Mouth so formed, as nothing can be reprehended;  
 " his Beard somewhat thick, agreeable in Colour to the Hair of his Head,  
 " not of any great Length, but forked in the Midst; of an innocent and  
 " mature Look; his Eyes, grey, clear, and quick. In reproving, he is ter-  
 " rible; in admonishing, courteous and fair-spoken; pleasant in Speech,  
 " mixed with Gravity. It cannot be remembered that any have seen him  
 " laugh

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laugh, but many have seen him weep. In Proportion of Body well shaped and straight: His Hands and Arms very delectable to behold; in speaking very temperate, modest and wise. A Man, for his singular Beauty, surpassing the Children of Men."

*Josephus*, a Jew, by Nation and Profession, who writ the History of the destruction of Jerusalem, &c. (of which he was an Eye Witness) but 40 years after the Death of Christ, in his Antiquities, saith, "In these Times lived Jesus, a very wise Man, if it be lawful to call him a Man; because in Truth he did marvellous Things, and was Master and Teacher to them that loved him, and sought after Truth: The Jews and Gentiles assembled to him, and followed him in great Numbers. And tho' he was afterwards accused by some of the chief of our Religion, and crucified, yet he was not forsaken of those who before followed him; and three Days after his Death he appeared alive unto them, according as the Prophets, inspired by God, had foretold and prophesied of him. And now, even in our Days, the Doctrine and the Name of Christians continues, and is spread over all the World."

Our Blessed Lord's first Care was the miraculous Calling of his Disciples and Followers, who were of several Occupations, States, and Conditions in the World; and yet, in an Instant, they left Father, Mother, Wives, Children, and all other temporal Concerns, and followed Jesus; who had nothing to bestow upon them but the Promise of Happiness in the World to come. He had no earthly Friend to countenance him, but was accounted by the Scribes and Pharisees a common Disturber of the State; nor had he a House where to lay his Head. And yet worldly-minded Men and Women, great Sinners and lewd Persons, left all their Enjoyments to follow him, hazarding their Lives in Defence of his Doctrine. He wrought many Miracles above all human Power, in the open View of the Jews, and Multitudes of other Persons who were Witnesses, to the Surprise of all the Spectators; first of all changing Water into Wine, miraculous Draughts of Fishes, healing the Sick, opening the Eyes of the Blind, making the Lame to Walk; and having obtained great Fame, particularly by raising Lazarus from the Dead,

Dead, the Pharisees assembled to deliberate what to do, saying, *If we let to this Man alone, all the People will believe on him, &c.*

In the chief Passages of our Saviour's Life, we read, 1st. That as soon as Jesus he was baptized, he shewed all the Faithful, by his own Example, that after they had once entered into the Christian State, they ought to prepare for Sustaining and Temptation : For being led by the Holy Spirit into the Desert life : and having fasted forty Days and forty Nights, he was tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread.* To whom Jesus answered, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* The Prince of Darkness was not discouraged at this, but carried our Saviour to the Top of the Pinnacle of the Temple, and after that into an exceeding highaving Mountain, using such like vain Speeches ; but Jesus answered the Tempter Person *Get thee behind me, Satan, &c.* which gave the Devil a total Repulse, and no sooner the Angels came and ministered unto him.

*Nicodemus*, a Nobleman of the Jews, being concerned at what he had heard related of our Saviour, resolved to be informed of the Truth ; and at this Time our Saviour having many Enemies, *Nicodemus* thought it safest to go by Night ; and being come, told him, he really believed he was a Teacher Preacher from God, since no Man could do such Miracles unless God was with him. Jesus answered, *Except a Man be born again, he cannot see the Kingdom of God.* *Nicodemus* understood these Words in a natural Sense ; but Jesus explained it to him, and reasoned with him about the marvellous Effect of the Work of the Holy Spirit ; by which this learned Man was convinced and it made such Impression upon him, that he who at first seemed fearful to come to our Saviour, had the Courage afterwards to maintain, publickly his Innocency in a full Council, and to declare, at his Death, that he would have no Part in it.

Our SAVIOUR, for avoiding a while the Malice of the Pharisees, who had counselled Herod to throw St. John Baptist into Prison, left Judea, and returned into Galilee ; where he met with a Samaritan Woman, who was coming to draw Water from a Well, near which Christ was sitting ; and being athirst by his wearisome Travelling, he asked her to give him some Water.

we let her to drink. The Woman seemed somewhat surprized that a Jew should ask Water of a Samaritan, a People extremely abhorred by the Jews : But upon Jesus answered, that if she knew the Gift of God, and who it was that asked it after drink of her, she would have asked of him, and he would have given her Living Water, which should never cease to refresh her, 'till she had eternal Desart Life : And he made known to her all the Mysteries of the new Law ; which Des the Worship of God in Spirit and in Truth. The Woman grew very attentive to what he said, and replied, that the Messiah would come and teach them all Things. Jesus answered, *I am he.* Whereupon she went into the Town, and informed the People of what she had heard, who went out to him, and entreated him to enter into their City, where he staid three Days ; and having drawn many Disciples after him, chose out of this Number twelve Persons, whom he designed to be the Founders of his Church to future Ages, honouring them with the Title of *Apostles*, as being to be sent to preach his Name and *Gospel* throughout the World ; who had this Advantage above others that they were, as it were, his Domesticks, and lived with him in the same House ; for he kept the *Passover*, and eat the *Lamb* with them alone : lest too that they were true Witnesses, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.

The

# The Gospel according to St. LUKE.

## The Third Examination.

**Q.** HOW doth St. Luke begin his Gospel?

**N<sup>o</sup>. 1 A.** With an Account of John Baptist, our Saviour's Forerunner, who declared him to be the Messiah; with a particular Relation of his miraculous Conception, Birth, and Par-entage; and is likened to Ezekiel's Ox.

**Q.** What was St. Luke?

**2 A.** A Physician of Antioch, and a Companion with St. PAUL in his Travels.

**Q.** Did he write the Gospel as an Eye-witness of the same.

**3 A.** No; but he had heard from St. PAUL and others.

**Q.** What are the Points, from whence we must derive our Argument in this Gospel?

**4 A.** The Preaching of Christ, the

Slanders which he suffered for the same, his Apprehension, and Examina-tion.

**Q.** When began Christ to preach?

**5 A.** At twelve Years of Age, when his Parents found him disputing with the Doctors in the Temple, chap. ii. 46.

**Q.** How shall we know a good Preacher?

**6 A.** By his Fruits, which are his Doctrine, if it be of GOD; and his Conversation, if it be according to his Doctrine.

**Q.** How many Things are required in a Preacher?

**7 A.** Seven Things; to teach, to exhort, to pray, to praise, to reprove, to encourage, and to bleſs, lifting up his Hands occasionally.\*

**Q.** What is it to teach?

**8 A.**

\* From the Example of Christ's lifting up his Hands, and giving the Apostles his Benediction before he ascended into Heaven, Luke xxiv. 50, 51. We learn that the Custom of the Jews, was to give the Be-nediction to a good Number, or Congregation of People, with an Elevation and

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*The Birth of our SAVIOUR.*



8 A. To declare the true Meaning of the Scriptures.

Q. What is it to exhort?

9 A. To encourage Men to remember what they have heard; and to be serious with them; not to forget that which they have learned, but to bring forth the Fruits of a good Life.

Q. What are the Fruits of a good Life?

10 A. Deeds of Charity, done to the Honour of God, and the Good of our Neighbour.

Q. To what End are they available?

11 A. To shew how near, or how far off we are from Christ. For he that finds by the Disposition of his Heart, that he wisheth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that God doth dwell in him; whereas on

the contrary, he that feeleth not the Heat of Charity in his Heart, may think assuredly God is far from him.

Q. Are we justified then by Works?

12 A. Yes, before Men; but by Faith before God.

Q. What is it to pray?

13 A. To desire of God, to open the Hearts of the Hearers, that they may be edified by their Hearing.

Q. What is it to praise?

14 A. To give God Thanks for them, when they seem to profit.

Q. What is it to reprove?

15 A. It is to inveigh against their Sins, laying before them the Judgment of God.

Q. What is it to encourage?

16 A. To give Boldness to the Penitent, assuring them of Mercy.

Q. What is required in the Hearers?

17 A.

and Extension of the Hands, as appears from the Practice of *Aaron*, Lev. ix. 22. But to any particular Person the Blessing was given with the Imposition of Hands, as the Example of *Jacob* with Regard to *Ephraim* and *Manasseh* plainly shews, Gen. xlviij. 14. And the Apostle PAUL in particular, used this Method of lifting up his Hands, when he was preaching to the Gentiles. A Motion with the Hands is very becoming a Minister of the Gospel, it strikes the Eye, the Ear, and the Understanding, and helps to keep the heedless Part of the Congregation from falling asleep in the Church.

17 A. Five Things. First, diligent Attention, not to have their Minds carried away in the Time of Preaching, through Vanities. Secondly, Meditation, to ruminate upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer, for the Continuance of God's Spirit upon their Teachers. And, Fifthly, Thanksgiving, for the Light of the Gospel.

Q. After what Manner doth Christ teach us?

18 A. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. Why did he teach by Parables?

19 A. Because the unbelieving Jews might hear and not understand, chap. viii. 10.

Q. What is a Parable?

20 A. A Discourse, containing one Thing in Words, and another in Sense.

Q. What Vices doth Christ reprove?

21 A. All.

Q. How doth he reprove Ambition?

22 A. By saying to his Apostles, *He that seemeth least among you, the same shall be great*, chap. ix. 48.

Q. How Pride?

23 A. *He that exalteth himself, shall be brought low; and he that humbleth*

*himself shall be exalted*, chap. xviii. 14.

Q. How Revenge?

24 A. When JAMES and JOHN saw the Samaritans would not receive CHRIST, they would have had him call for Fire from Heaven, to consume them: But CHRIST rebuked them, saying, *Ye wot not of what Spirit ye are: I come not to destroy, but to save*, chap. ix. 55, 56.

Q. How Inconstancy in falling from the Truth?

25 A. No Man putting his Hand to the Plow, and looking back, is fit for the Kingdom of God, chap. ix. 62.

Q. How neglecting of the Word when it is preached, and not bringing forth Fruit of Repentance?

26 A. It shall be easier for Tyre and Sidon in the Day of Judgement than for such Men, chap. x. 14.

Q. How Worldly Carefulness?

27 A. By the Parable of the rich Man, that built his Barns wide, and laid up Goods for many Years, and said to his Soul, Now take thy Rest; when presently GOD pronounced upon him, *Thou Fool, this Night thy Soul shall be required of thee*, chap. xii. 19, 20.

Q. How else?

28 A. By the Example of the Ravens and the Lillies of the Field, which

which neither sow nor reap, yet God feeds them; and the Lillies are cloathed with greater Royalty than Solomon, chap. xii. 24, 27.

Q. By what Reason doth CHRIST confute the Folly of wordly-minded Men?

29 A. By Arguments taken from the lesser to the greater; saying, *Which of you by taking Thought, can add to his Stature one Cubit? If then ye be not able to do the less, how will ye perform the greater?* ver. 25, 26.

Q. What must then be our Care?

30 A. Not for Trash of this World, but to lay up Treasure in Heaven, where neither Thief approaches, nor the Rust can corrupt, ver. 33.

Q. How reproveth CHRIST rash Judgement, as when we condemn such upon whom GOD executeth his Judgements, to be greater Sinners than we overselves are?

31 A. By telling us, that except we repent we shall all likewise perish, because whosoever hath deserved worst, we (if God should enter into

Judgement with us) have deserved as bad Things as they, chap. xiii. 3.

Q. How doth he reprove the Trust in our own Merits?

32 A. By saying, that when we have done all we can, we are still unprofitable Servants; because we can do nothing, but that which is our Duty to do, chap. vii. 20.

Q. Whom doth CHRIST pronounce blessed?

33 A. The Peace-maker; the Poor in Spirit; the Sorrowful; they that hunger after Righteousness; the Persecuted, for great shall their Rewards be in Heaven, Matt. v. 3 to 13.

Q. Wherein doth Blessedness consist?

34 A. Not in Honour, for then Pharaoh had been blessed; not in Wit, for then Achitophel had been blessed; nor in Wealth, for then Ahab had been blessed; but in the Fear of the Lord.

Q. How is this Fear preserved?

35 A. By having a Regard to the ten Commandments\*, the same which GOD spake in the 20th Chapter of

*Exodus*

\* The Duties of a Christian are still to be comprehended in these Commandments. First, our Duty to God is understood in the Sum of what is required in the first Four. Namely, to serve God truly all the Days of our Lives,

*Exodus*, and are confirmed by Christ,  
*Mat. xix. 18, 19.*

Q. To mention one in particular, let me hear you say the fourth Commandment?

36 A. Remember the Sabbath Day, to keep it holy, six Days shalt thou labour and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God, in it thou shall not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger, that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. What is required in the fourth Commandment?

37 A. The keeping Holy to God, such set Times as he hath appointed in his Word, expressly one whole Day in sevento be an holy Sabbath to himself, *Lev. xix. 30. Deut. v. 12.*

Q. Which Day of the Seven hath God appointed to be the Weekly Sabbath?

38 A. From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath, *Luke xxiv. 1. Acts xx. 7. Rev i. 10.*

Q. How is the Sabbath to be sanctified?

39 A. By an holy Resting all that Day, even from such worldly Employments and Recreations, as are lawful

Lives, *Matt. iv. 10. Mark xii. 30. Luke xii. 5. John iv. 23. Acts xx. 36. Heb. xi. 6. Psal. xcix. 3. 1 Cor. x. 31. Col. iii. 16. Levit. x. 3.* Of the Sabbath I shall speak hereafter, See *John xx. 10. Acts xx. 7. &c.* Our Duty towards our Neighbour is contained in the six last Commandments, *Matt. vii. 12. and xv. 4. Luke vi. 31. John iii. 15. Rom. 13. 7. Heb. xiii. 4. Eph. vi. 1. Col. iv. 1. James ii. 8. Jer. xxii. 13. &c.* And tho' they are under Ten different Heads, yet our Saviour hath said they are but Two, *Matt. xxii. divided into Two Tables, containing my Duty towards God, my Neighbour, and myself.*

on other Days, and spending the whole Time in public and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy, *Lev. xxiii. 3. Psal. xcii. 1, 2. Mat. xii. 12.*

Q. What is forbidden in the fourth Commandment?

40 A. The Omission and careless Performance of the Duties required, and the profaning the Day by Idleness, or doing that which is in itself sinful, or by unnecessary Thoughts, Words, or Works, about worldly Employments, and Recreations. *Ezek. xxiii. 38. Isa. liiiii. 13.*

Q. What are the Reasons annexed to the fourth Commandment?

41 A. The Reasons annexed are, God's allowing us six Days of the Week for our own Employment, his challenging a special Propriety in the seventh, his own Example, and his blessing the Sabbath-day, *Exod. xxxi. 15, 16, 17. Lev. xxiii. 13. Gen. ii. 3.*

Q. Wherein consisteth the Performance of the Commandments?

42 A. Not only in bridling the Hands, but in restraining the Affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the Thought thereof.

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Q. How

\* The Jewish Sabbath was at first instituted, not barely in Commemoration of God's creating the World, but (there is another Reason subjoined) in Memory of their Deliverance from the Egyptian Bondage, *Exod. xiii. 3.* This Bondage of theirs was an Emblem of our Captivity under Sin; and their Deliverance, a Type, that our spiritual Redemption was to be accomplished, it became proper that the old Jewish Sabbath, i. e. the seventh Day, should be passed over, and the first made Choice of, to be honoured with two such glorious Miracles, as the Resurrection of our blessed Lord from the Dead, and the Coming of the Holy Ghost from Heaven. After this, indeed, we find the Apostles frequenting the Synagogue on the Jewish Sabbath, but from the Time of our Lord's Resurrection, they never did it (as before) according to the Commandment, but according to Custom, or as the Manner was, *Act. xvii. 12.* And therefore we have Reason to believe that from the very first they looked upon the ancient Sabbath superceded by this other, which from the Beginning

Q. How doth Christ threaten the Cruel?

43 A. He that in Anger calls his Brother Fool, shall be in Danger of Hell Fire, Mat. v. 22.

Q. To what strict Reckoning will he call the Lascivious?

44 A. Whosoever looketh on a Woman, to lust after her, hath (saith he) committed Adultery already with her in his Heart, Mat. v. 28.

Q. Is it lawful for a Man to put away his Wife?

45 A. No, except it be for Fornication?

Q. What Oath, must we use in our private Conversation?

46 A. Yea, Yea, and Nay, Nay; for whatsoever is more than that, cometh of Evil.

Q. By what may we swear?

47 A. Neither by Heaven, for it is the Throne of God; nor by the Earth, because it is his Foot-stool.

Q. May we not swear at all?

48 A. Yes, before a Magistrate,

for the Confirmation of the Truth, and not otherwise.

Q. What is an Oath?

49 A. A Calling on GOD to Witness, that what we swear is true, or to revenge us, if it be a Lye.

Q. May we, who are human Creatures, be revenged one upon another?

50 A. No, because CHRIST hath said, Bless them that curse you; and do good to them that hate you, Mat. v. 44.

Q. By what Reason doth CHRIST bind us hereunto?

51 A. By an Argument taken from the Nature of GOD, who is gracious and loving unto Mankind; as he maketh the Sun to rise, and the Rain to fall upon the Just and the Unjust,

Q. Who is just?

52 A. Not any Man; for he that saith he hath no Sin is a Liar, and there is no Truth in him.

Q. How many Sorts of Sinners are there?

53 A. Three: The first are of a reprobate Sense, neither fearing God nor

Beginning they called the Lord's Day, and from the Beginning employed in Acts of religious Worship: To which Purpose we find Ignatius exhorting Christians not to baptise with the Jews, but to live according to our Lord's Day, in which our Life arose with him.

not Man, as *Pharaoh, Judas, &c.* The Second are such as before God are very impious; yet to themselves and the World seem righteous; and of this Sort are the *Pharisees* and *Hypocrites*. The third are of those, that in the Sight of God and the World are Sinners; but because they acknowledge their Sins, and are displeased with themselves for the same, praying unto God for his Grace, therefore are of him, and reputed righteous, as *Mary Magdalene, Zaccheus, and the Thief upon the Cross*.

Q. What is a special Note to know a repentant Sinner by?

54 A. Vigilancy; that when the Lord cometh, we be not found unprofitable Servants.

Q. Who are called profitable Servants?

55 A. Such as with Care perform the Will of their Master.

Q. Who are called unprofitable Servants?

56 A. First, such as are *Magistrates*, and abuse their Authority, to the Hurt of such as are under them. Secondly, such as are under the Degree of *Subjects*, and neglect their Calling, or deprave it by their wicked Practices. Thirdly, *rich Men*, that help not the Poor. Fourthly, the *Wise and Learned*,

ed, that suffer the Ignorant to go astray, for Want of their good Council and Instruction.

Q. For all those good Instructions which CHRIST gave unto the Jews, how did they reward him?

57 A. With Slander and Reproach; saying, that he did blaspheme, and cast out Devils by the Power of Belzebub, the Prince of Devils, chap.xi. 15.

Q. What is Blasphemy?

58 A. A Detraction from the Power of the Holy Ghost.

Q. Was it sufficient to allay the Malice of the Jews, to say CHRIST was a Blasphemer?

59 A. No; the Condition of envious Men is such, as when they have done what Disgrace they can in Words, they practise Deeds, for the Overthrow of them they hate.

Q. How did they practise CHRIST's Overthrow?

60 A. By hiring *Judas* to betray him unto them.

Q. What do we learn by this, that among the Twelve there was a Traitor.

61 A. That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

Q. For what did *Judas* betray his Master?

62. A. For Money, as many do *Sacrament* consist  
their Souls, *chap. xxi.*

Q. What was the last memorable Thing that **CHRIST** did before he was betrayed?

63. A. The Institution of the *Sacrament* of his *Body* and *Blood*.

Q. Why was the *Sacrament*\* of the *Lord's Supper* ordained?

64. A. For the continual Remembrance of the *Sacrifice* of the *Death of Christ*, and of the Benefits which we receive thereby; and for this End our **LO RD** appointed it immediately before his Death, *Luke xxii. 19.*  
*Cor. xi. 23 to 26.* and *Matt. xxvi. 26.*

Q. Of how many Things doth this

65. A. Of two: The visible Substance, which is *Bread* and *Wine*; and invisible Grace, which is *Redemption* by his *Death* to all that receive this *Sacrament* worthily.

Q. Why is **CHRIST**'s *Death* called a *Sacrifice*?

66. A. Because **CHRIST** was a *Sacrifice* for *Sin*, *Heb. xi. 26.* *2 Cor. v. 21.* and this is the outward Part of the *Lord's Supper*, *Bread* and *Wine*.

Q. What is the inward Part signified?

67. A. The *Body* and *Blood* of **CHRIST**, which are verily and indeed taken and received by the Faithful in the *Lord's Supper*, i. e. they do thereby

\* This *Sacrament* is to continue 'till **CHRIST**'s second Coming, to judge the World. All who rightly receive it do hereby actually partake of that great *Sacrifice* which Christ offered, and of all the *Benefits* which he thereby merited to Mankind, in order to the Sanctifying and Saving of their Souls. *Matt. vi. 23, 24.* *1 Cor. chap. x. and xi.* *Heb. x. 22.* The holy Mystery is to be understood in the refreshing of our Souls from Time to Time, as *Bread* and *Wine* nourish our Bodies, and therefore ought not to be neglected, if we expect to grow in that Grace, we are supposed to receive at our *Baptism*. So that the true Consequence of Eating and Drinking unworthily, should rather excite our Care and Diligence in this Duty, than delude us with false Reasoning, to such a Neglect as will certainly encrease our Condemnation. See the Companion to the Altar.

thereby actually partake of that great Sacrifice which CHRIST offered up, and of all the Benefits which he thereby merited for Mankind, in Order to the sanctifying and saving their Souls,  
1 Cor. x. 16.

Q. What are these Benefits?

68 A. The strengthening and refreshing of our Souls by the Body and Blood of CHRIST, as our Bodies are by the Bread and Wine.

Q. How many Things are required for the worthy receiving?

69 A. Four: Knowledge to discern a Difference betwixt this holy Ordinance, and other Ceremonies; Faith to believe that CHRIST died for us; Repentance, to be sorry for Sins; and Charity to forgive our Brethren, 1 Cor. v. 8. x. 11. xi. 31. 2 Cor. xiii. 5. Heb. x. 22. Mat. v. 23.

Q. Is it not enough then to remember CHRIST by Meditation, Reading, and Hearing?

70 A. No, except we do likewise actually receive his Body and Blood in the Sacrament of the Supper.

Q. What is required of them who come to the Lord's Supper?

71 A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; to have a lively

Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men. When this is rightly considered, and fully resolved, no Person need to doubt of their Unworthiness, in receiving the Sacrament, in Commemoration of our LORD's divine Supper.

Q. What two Things did CHRIST use in offering his Body upon the Cross?

72 A. Breaking of his Body, and drawing forth of his Blood.

Q. What must our Breaking be?

73 A. A Contrition of Heart for our Sins, and breaking the Bread by Way of Charity, i. e. to walk in Love as Christ so hath loved us, and hath given himself for us, an Offering and Sacrifice to God, Eph. v. 2. For if God loved us, we ought also to love one another, 1 John iv. 11.

Q. What must our pouring forth be?

74 A. Tears of Repentance, and Tears of Compassion.

Q. How do we receive CHRIST in the Sacrament?

75 A. Spiritually. His Diet must be Prayer and Thanksgiving, and his Attendants, Faith, Hope, and Charity.

Q. How shall a Man know whether he hath received CHRIST or not?

76 A.

76 A. If he find that he doth not only hear his Word, but bring forth the Fruit of good Doctrine ; and therefore a good Christian is compared to a Tree, because it hath a Root, which is Hope ; a Heart which is Faith ; a Bark, which is Charity ; Branches, which are spiritual Virtues ; green Leaves, which are good Words ; and Fruit, which are good Works.

Q. How was CHRIST apprehended ?

77 A. With Bills and Staffs, after which they buffeted him, and set a Crown of Thorns upon his Head.

Q. Whether did they carry him to be examined ?

78 A. To the High Priest, then to Pilate, and afterwards to Herod.

Q. What were these Men ?

79 A. Chief Magistrates, but very wicked.

Q. What are godly Magistrates called ?

80 A. Gods ; because they execute the Judgement of GOD upon Of-

fenders.

Q. What was one bad Note of a Magistrate in Pilate ?

81 A. This ; that tho' he knew CHRIST to be innocent, yet to please the People, rather than he would purchase their Displeasure, he delivered him over to their Will, chap. xxiii.

Q. Upon what Occasion is the Friendship of the Wicked oftentimes renewed ?

82 A. Upon the Disgrace and Down-fall of the Godly ; as appears in Herod and Pilate, who having been long Enemies, were now reconciled upon the Apprehension of JESUS CHRIST.

Q. What Particulars are here recorded concerning CHRIST'S Passion ?

83 A. The Exhortation, which he gave to his Followers, that they should not weep for him, but themselves ; the Praying for his Enemies ; and the Conversion of the penitent Malefactor, who justified CHRIST'S Innocency, when he died with him.

*Obs.* The Parable of the Prodigal Son is deservedly reckoned a Master-piece, and what cannot be paralleled by any of the Apologies or Allegorical Writings of Heathen Authors. It is adorned and beautified with the most glowing Colours and lively Similitudes, carried on and conducted with admirable Wisdom and Proportion, in the Parts, as well as in the Whole ; and there is so exact a Relation between the Things presented, and Representation

tion of them, that the most elevated Understanding will admire, and the lowest Capacity discover, the excellent and most useful *Moral*, that lies under so thin a Veil.

As our *Saviour* discoursed after this Manner with his Disciples, so he confirmed his Doctrine by working of Miracles, which *Spinoza* himself, no mean Representative of Infidels, confessed, that if he could have believed the Matter of Fact, of *Lazarus*'s being raised to Life again, after he had been dead and buried, he would have given up his System of Infidelity, own'd our *Saviour's* Mission to have been from God, and embraced the Christian Faith. And that *Celsus* and *Porphyry*, the most inveterate Adversaries of Christianity, did really believe this Miracle among others was true and certain, it is plain from their Manner of Writing against them, and that they did own them to be such, Vid. *Bayle's Hist. Dict. Voc. Spinoza*.

After the *Miracle* of the *Loaves* and two *Fishes*, wherewith our *Saviour* fed Five Thousand Men, besides Women and Children, the People would needs lay hold of him, and make him a King by Force; whereupon he made his Disciples enter into a Ship, and pass over the Sea, while he sent the Multitude away; but a Storm arising, they were tossed up and down the whole Night in the Midst of the Waves. Day appearing, he drew towards them, walking on the Surface of the Waters, which made them cry out for Fear, thinking him a Spirit; but our *Saviour* bid them not fear; and the first that felt the Efficacy of his divine Word was St. *Peter*, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee*. Our *Lord* bid him come, and he immediately leaped into the Sea; but the Wind arising, Fear overwhelmed his Spirits, and his Faith failing, he began to sink. Then he addressed himself to our *Saviour* intreating him to succour him: Jesus stretching out his Hand, took Hold of him, and blaming the Weakness of his Faith, bid him not be afraid; and when they were entered into the Ship, the Wind ceased at his Command, and they were presently at Land, whither they went.

Our *Saviour* leaving *Judea*, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed the Coasts of *Tyre* and *Sidon*, where a *Canaanish* Woman came by a secret Instinct to Christ, entreating him to have Pity on her Daughter, who was tormented with a De-

vil. Our blessed Saviour, to try her Faith, seemed deaf to all her Complaints; but (such is the Prevalency of Prayer) he stood stedfast in her Hope, petitioning with such a moving and humble Confession, that he cried out, O Woman, great is thy Faith, granting what she desired.

Being alone with his Disciples, and having passed with them over the Coasts of Cæsarea Philippi, he asked them, What the World said of him? They answered, some thought he was John Baptist, others Elias, and others Jeremiah, or one of the ancient Prophets; but our Lord said, who think you, that I am? St. Peter, without hesitating, answered, Thou art Christ, the Son of the living God, Christ called himself blessed, because his Father had revealed unto him this Truth; and assured him, that he would so firmly establish his Church upon this kind of Revelation, that the Gates of Hell should never prevail against it. Eight Days after he took three of his Disciples, namely, Peter, James, and John, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tenderness) and led them up to a high Mountain apart; and when he had prayed there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same Time Moses and Elias appeared, and discoursed with Jesus, about what was to happen to him at Jerusalem; during which his Disciples fell asleep, but awaking, were surprized at the Glory of our Lord, and the Sight of the two Prophets; and St. Peter being overjoyed, proposed to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, This is my beloved Son, hear ye him. The Disciples fell to the Ground with Astonishment; but Jesus bid them arise, and not be afraid; and then they saw none but Christ alone, who charged them to tell nobody, what they had seen and heard: This Transfiguration was one of the Means, which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead; and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-witnesses: And 'twas this Sight which made them strong in the greatest Conflicts, Troubles, and Tribulations.

When

When they were came down from the Mountain, our L O R D found his Disciples encompassed with a great Croud of People, attempting to cast an evil Spirit out of a young Man, which they were not able to effect: C H R I S T, with a Word performed the Cure, and tells them, their Unbelief was the Cause they could not do it. He then orders St. Peter to pay the Tribute-Money; and finding that the Disciples had been discouling in the Way about Preheminence, he took a little Child, and placed him in the Midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven. He then retiring to the Mount of Olives to pray, came early in the Morning to the Temple, where the Pharisees, whilst he was preaching, laid a Snare for him, by presenting a Woman taken in Adultery, to the End that they might charge him as a Breaker of God's Law. J E S U S knowing their Design, stooped down, and wrote upon the Ground; and they persisting to know his Opinion, he lift up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* The Pharisees, being convicted in their Consciences, withdrew, and the Woman was left alone, whom our Saviour asked, Where her Accusers were, and if any Man had condemned her? who answered, No: Neither, said he, *do I condemn thee, sin no more*, and so sent her Home in Peace.

Our blessed Lord did not only select twelve Apostles, but likewise seventy-two Disciples, whom he sent by two and two before him, wheresoever he was to go. To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater Joy to them that their Names were writ in Heaven. After which he went into a Village, where a Woman, named *Martha*, received him. She had a Sister, named *Mary*, who, sitting at his Feet, heard attentively his holy Words, while *Martha* was busy in making Preparations for his Entertainment, and being dissatisfied that her Sister did not help her, complained thereof to C H R I S T; who told *Martha*, that while she was employed about several Matters, *Mary* had chosen the better Part, which should never be taken from her. After this, J E S U S drawing near to Jericho, Zaccheus, a Publican of low Stature, being desirous to see him, got up into a Sycamore Tree; which our Saviour perceiving, bid him come down, for he would that Day abide in his House,

Zaccheus readily obeying, immediately came down and received him gladly, being thoroughly converted, presented himself to him with an humble Confidence and gracious Liberality, saying, that he would now distribute half his Goods to the Poor, and with the rest make Restitution four-fold. JESUS having left Jericho, came to Bethany in his Way to Jerusalem, where Mary the Sister of Lazarus, made him a Supper; and while they sat at Meat, Mary took Ointment of Spikenard, which was of great Value, and anointed his Feet, and wiped them with her Hair, &c. Next Morning, being near Jerusalem, he sent his Disciples to a neighbouring Village, to bring him an Ass with her Foal, and to tell the Owners, that the Lord had Need of her. Then they spread their Garments on the Ass, and set him thereon; and the People who came to Jerusalem, on Account of the Passover, hearing that he was about entering the City, took Branches of Palms in their Hands, and went before him with loud Acclamations; some threw their Garments, and others strewed the Ground with Boughs of Trees, and cried, Hosannah to the Son of David, blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosannah in the highest, Peace in Heaven, and Glory in the Highest. The Joy of his Triumph could not hinder him from shedding Tears at the Prospect of those Miseries, which would soon come upon this unhappy City, as a Punishment for the Shedding of his Blood, which they were now ready to do. Upon his entering into the City, which was all in a Tumult, every one asked who it was that came after that Manner, particularly the chief Priests and Pharisees, who were much enraged against him. JESUS went immediately into the Temple; and finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the MoneyChangers, and the Seats of them that sold Doves, saying, It is written, my House shall be called a House of Prayer, but ye have made it a Den of Thieves. And the Blind and the Lame coming to him, he healed them, and went to Bethany, and lodged there.

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent preaching and discoursing in Parables; which St. Matthew and St. Mark affirm, That Jesus spoke (at that Time) to the Multitude in Parables, and without a Parable spoke he not to them, Mat. xiii. 3, 4. Mark iv. 33. Having finished his Parables and Discourses to the Peo-

ple, and there remaining only two Days to the *Passover*, he commanded his Disciples to make Preparations for it; which being done, he declared the great Desire he had to celebrate it with them. And having eaten the *Lamb* with them as the Law prescribed, before he instituted his divine Supper, he so far abased himself, that he washed his Disciples Feet, and then sat down with them: Knowing what *Judas* had done, as they did eat, he said, *Verily, I say unto you, that one of you shall betray me.* At which Words they were exceeding sorrowful, and every one began to say unto him, *Lord is it I, &c.* Our Lord distributed the Bread and Wine to them with his own Hands; and *Judas* who betrayed him was also a Partaker of this Favour; who soon after left our dear Redeemer, to execute the Design he formed with the *Jews*.

Now our Lord exhorted his Disciples to love one another, as he had loved them, by which all Men shoud know they were his Disciples; telling them, he was now going away. *Simon Peter* said, *Lord, whither goest thou?* He answered, *Whither I go thou canst not follow me now, but shalt follow me afterwards.* *Peter* depending on his Strength, said, he would lay down his Life for his Sake; but Christ, to check his Confidence, told him, *that before the Cock crew, he should deny him thrice.* And having ended his last excellent Sermon, he went to the *Mount of Olives* with *Peter, James and John*; and coming to a Place called *Gethsemane*, he went alone into an adjacent Garden to pray, according to his usual Custom, which was well known to *Judas*; and falling on his Face to the Ground, prayed, saying, *Father, if it be possible, let this Cup pass from me; yet not as I will, but as thou wilt;* which he repeated three Times. His Agony was so great, altho' an *Angel* appeared to strengthen him, that he sweat Drops of Blood; and his *Passion* has been the Admiration of all Christians, in all Ages. He returned to his Disciples exceedingly affected with Grief, and found them asleep. He came thrice to awake them, with these important Words, *What could ye not watch with me one Hour? Watch and pray, lest ye enter into Temptation.* The Spirit indeed is willing, but the Flesh is weak. He had no sooner done speaking to them the third Time, but *Judas* appeared at the Head of a great Number of People, and boldly approaching our Saviour, treacherously kissed him, saying, *Hail, Master;* to whom our Lord only said, *Wherefore comest thou*

*hither? Betrayest thou the Son of Man with a Kiss?* After which he went to meet those who came to take him, asking them whom they sought, with so powerful a Voice, as made them fall to the Ground, surrendering himself to these wicked People. St. Peter drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High Priest: But our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reproved the Apostle; bidding him put up his Sword, declaring that so it must be.

Our L O R D being secured in the Hands of the Jews, his Disciples fled, and left him with them; who carried him before *Annas*, the Father-in-law of *Caiaphas*, who was High Priest that Year. *Annas* questioned him about his *Disciples* and *Doctrine*: Whereunto he replied, that he had not taught in secret, so that he might be informed by every body in that Matter: Upon which an Officer struck him on the Face, asking him, Whether it became him, to answer the High Priest in that Manner? C H R I S T suffered this Indignity with divine Patience, only demanding what he had done amiss; otherwise he that smote him would shew himself to blame. *Annas* after this, sent him to *Caiaphas*, where the Chief Priests were assembled to form his Accusation, and to stubborn false Witnesses upon Occasion; but at length it all dwindled into this, that he said, He would destroy the Temple, and build it up again in three Days. The High Priest asked him why he made no Defence? But JESUS still continued silent. Then he commanded him in the Name of the Most High God, to tell him if he was the C H R I S T. *Tho' I should tell you*, said C H R I S T, *that I am he, you would not believe, nor let me go; but you shall see the Son of Man coming in the Clouds, and sitting on the Right Hand of God.* The High Priest having heard these Words, rent his Cloaths, and cried out, that he had spoken Blasphemy, and that there was no Need of further Witnesses: And all of them declared, that he deserved Death. Then the Soldiers abused him, spitting in his Face, striking and buffeting him, saying, *Prophesy unto us, thou Christ who is he that smote thee.*

The Night being then spent, in the Morning they led him to *Pilate*, where St. Peter, who had followed at a Distance, denied him thrice, with

the greatest Imprecations that he knew not the Man; and immediately the Cock crew.

Pilate having examined our SAVIOUR, notwithstanding the false Witnesses that were produced, went and told the Jews, that he found no Fault in him; and would have remitted him again into their Hands. The Chief Priests, being the more enraged, charged him with stirring up the People from Galilee to that Place; whereby Pilate finding he was a Galilean, sent him to Herod. Herod was overjoyed at the Sight of him, having heard of the many wonderful Miracles which he had wrought; but CHRIST, not answering the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to Pilate; who calling together the Chief Priests, and the Rulers, and the People, told them again, that neither himself nor Herod could find any Thing against him worthy of Death; and would have released him on Account of the Feast of the Passover, (when he was obliged to release one Prisoner, whoever they pleased) being unwilling to condemn him; and concerned also, at the Message sent by his Wife, who charged him not to have any Thing to do in the Death of that just Man, for whom she had suffered many Things in a Dream: But the wicked Priests and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barabbas*, who for Robbery and Murder was condemned to die. Pilate then asked them what he should do with JESUS? They, all in a Rage, cried out, *Crucify him, Crucify him*. Pilate thinking to assuage their Fury, and to gratify their malicious Spirit, condemned our Saviour to be scourged; imagining that his Punishment might be a Means to make him escape Death.

Judas, who had betrayed him, by this Time had considered the Crime he had committed, was seized with Despair, and brought back to the Jews, the thirty Pieces of Silver, which he had received as a Reward; telling them he had sinned in betraying innocent Blood; and having thrown his Money into the Temple, went away, and hanged himself.

After this the Soldiers of the Gouvernor stripped JESUS, putting on him a purple Robe, and a Crown of Thorns, and then in Scorn, bowed the Knee

to him, saying, *Hail King of the Jews*, and spit upon him, and smote him on the Head with a Reed; and in this Condition Pilate presented him to the People, saying, *Behold the Man*; but the Chief Priests and Officers cried out again, *Crucify him, &c.* Pilate said, *Take ye him, and crucify him, for I find no Fault in him.* The Jews answered, that by their Law he ought to die, and cunningly insinuated unto Pilate, that he shewed but small Affection for the Roman Emperor, in taking a Man's Part, who had declared himself a King in Opposition to Caesar. The Governor, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying, he was innocent of the Blood of that just Person, let them look to it. To which all the People answered, *His Blood be upon us, and upon our Children.* And soon after, he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the Jews, and set Barabbas at Liberty.

The Jews having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being impatient of Delays; and loading him with his Cross, made him depart out of Jerusalem to go to Mount Calvary, which was the usual Place where Malefactors suffered. But finding our SAVIOUR's Spirits faint under so great a Burden, they compelled one Simon, to carry it after him; attended by the insulting Shouts of the People that followed him.

Our BLESSED LORD being come to Mount Calvary, he was offered *Vinegar* mingled with Gall to drink, and was stripped of his Raiment; upon which the Soldiers cast Lots, and nailed him to the Cross between two Thieves. And tho' our SAVIOUR prayed to his Father to forgive them, for they knew not what they did, they still insulted him, shaking their Heads, and saying, *Thou that destroyest the Temple, and buildest it in three Days, if thou be the Son of God, come down from the Cross;* and in general mocked him and reproached him, saying, he pretended to save others, but that he could not save himself. Even one of the Malefactors, that died with him, said, *If thou*

thou be Christ, save thyself and us that suffer with thee : But the other became a Convert, and justified our SAVIOUR's Cause against his Companion, saying, *As for our Parts, we suffer justly; but this Man has done nothing amiss.* And addressing himself to CHRIST, whom he knew by an enlightened Knowledge, to be King, in another Sense than Pilate did, (who wrote over his Head in Latin, Greek, and Hebrew, THIS IS JESUS KING OF THE JEWS) he intreated him to remember him when he came into his Kingdom; which Request our SAVIOUR graciously granted, and promised, he should be that Day with him in Paradise.

Our Holy Redeemer seeing the blessed Virgin standing at the Foot of the Cross, with St. John, the beloved Disciple, he said to his Mother, *Woman, behold thy Son:* And to St. John, *Behold thy Mother.* About the Sixth Hour there was Darkness over all the Land unto the Ninth Hour, at which Time, JESUS cried with a loud Voice, *Eloi, Eloi, Lamasabaththani,* that is to say, *My God, my God, why hast thou forsaken me!* And having performed all Things as the holy Prophets had foretold, said, *I thirst;* and having tasted a little *Vinegar,* cried out with a loud Voice, *Father, into thy Hands I commend my Spirit,* he bowed his Head, and gave up the Ghost.

The

# The Gospel according to St. JOHN.

## The fourth Examination.

**Q.** WHY is St. JOHN compared to Ezekiel's Eagle?

**N<sup>o</sup>. 1 A.** Because of the most evident Proofs, which he gave of the **Divinity of CHRIST**, which is the chief Contents of this whole Gospel.

**Q.** What was St. JOHN?

**2 A.** An *Apostle, Evangelist, Prophet*, and the entirely beloved of **CHRIST**, chap. xiii. 22.

**Q.** How did he write the Gospel?

**3 A.** As both an Eye-witness and an Ear-witness of that which **CHRIST** had said and done.

**Q.** What follows in this Place to be handled?

**4 A.** These four Branches; the Conviction of **CHRIST**, his Execution, Resurrection, and Ascension.

**Q.** Were not the *Jews* satisfied with the *Persecution of CHRIST*?

**5 A.** No, they sought likewise to put him to Death.

**Q.** Why did they persecute him with such Hatred, having done so many good Deeds among them?

**6 A.** Upon the same Reasons, that Vice pursues Virtue, Iniquity

Godliness, Falshood Truth, and Darkness Light.

**Q.** How are they blinded?

**7 A.** By Rage and their own Affections.

**Q.** What are the Affections?

**8 A.** Like *Whirlwinds*, when they have once got the upper Hand over Reason; as appeareth by the *Jews*, that would hear nothing, but cried, *Crucify him, crucify him*, chap. xix. 15.

**Q.** What did they object against him?

**9 A.** That he did seduce the People, *blaspheme*, was not *Cæsar's Friend*, and worse than *Barabbas*, a Thief.

**Q.** How did they say he seduced the People?

**10 A.** By false *Doctrine*, in denying Righteousness by the Law, chap. v. 24.

**Q.** How blaspheme?

**11 A.** In calling himself the Son given of God, chap. x. 33.

**Q.** How not *Cæsar's Friend*?

**12 A.** In making himself a King, chap. xix. 12.

**Q.** How rich?

Q. How worse than *Barabbas* ?

13 A. In that they thought a Blasphemer worse than a Thief.

Q. What Thief was this ?

14 A. St. PETER in the third of the *Act*s, calls him a *Murderer*; St. MATTHEW, a notable *Thief*; St. JOHN says he was a *Robber*; and St. LUKE tells us, that for *Sedition* and *Murder* he was cast into Prison, *Luke xxviii. 19.*

Q. How did CHRIST confute the Objection of the Jews ?

15 A. First, by saying he was the *Way*, the *Truth*, and the faithful *Shepherd*; and therefore did not seduce the People, *chap. xiv. 16.* and *Peo. x. 11.*

Q. How secondly ?

16 A. By saying what he did, he did by the Inspiration of the Holy Ghost, and Power of GOD the Father; and therefore did not blaspheme, *chap. xix. x. 30.*

Q. How thirdly ?

17 A. By protesting openly, that what was due to *Cæsar*, ought to be given to *Cæsar*; and therefore he was no Enemy to *Cæsar*, *Mark xii. 17.*

Q. How fourthly ?

18 A. By shewing that he came to How which them with all the Treasures of

a happy Life; and therefore was no Thief like *Barabbas*, *chap. vi. 48.*

Q. Were they not satisfied with this ?

19 A. No, not tho' Pilate, the chief Magistrate, before whom he was indicted, did certify them, from the Judgement-seat, that he found no Fault in him, *chap. xxviii. 38.*

Q. Why did not Pilate then set him free ?

20 A. Because he respected more the Displeasure of the People, than the Discharge of his own Conscience; wherein he shewed himself a bad Magistrate.

Q. Was Pilate altogether without Compassion, when he gave Judgment upon CHRIST ?

21 A. No, he had a Kind of Compassion, but it was counterfeit; and therefore tho' he would wash his Hands never so often, he could not clear himself from the Guilt of innocent Blood.

Q. How many Sorts of Cruelty are there ?

22 A. Three ; The first is of such as procure it, who, nevertheless, will not execute it themselves; and this was the Cruelty of the Jews. The second is of such as devise not themselves to be cruel; but when the Sword

Sword is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Inhumanity and Brutishness of Heart; and this is the Cruelty of *Tyrants* and wicked *Men* put in Authority. The third is of such as neglect their Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would; and such was the Cruelty of *Pilate*, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

Q. How many Ways may we help the Distressed?

23 A. Four; either in Person, when we study and labour for their Deliverance; or with our Goods, in relieving their Wants; or with our Counsel, to direct them; or with our Power quite to deliver them.

Q. Had C H R I S T any such Friends?

24 A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. Where were his *Apostles*?

25 A. Fled from him.

Q. Peter boasted that he would dis~~furor~~<sup>judge</sup> for him, and did he now forsake him in his Extremity?

26 A. He did not only forsake him, but he flatly forswore, he knew ~~judge~~ him not, three Times the same Night ~~Execut~~ that C H R I S T was apprehended, chap. xviii. 15.

Q. What learn we by this?

27 A. The Inconstancy of Flesh and Blood, and Fickleness of worldly Friends.

Q. What became of *Judas* that betrayed him?

28 A. As of a pernicious Traitor he hanged himself.\*

Q. Who

\* Some Divines make fine Reflections on the Modesty and Charity of the Apostles, that would not say that *Judas* was damned, after that he had hanged himself; but that he went to his Place, without daring to decide the Matter. (Indeed Peter seems to ascribe the Death of *Judas* to providential Interposition, not to *Judas*'s own Act and Deed, according to the Words in the Text, Acts ii. 23.) Others again think, that the above Expression denotes that *Judas* must have a particular Place of Damnation, being to cause &c. hope of

Q. Who gave him that Judgment?

29 A. His own guilty Conscience.

Q. How many Offices of Tor-  
ment doth a guilty Conscience in-  
clude?

30 A. Four; Of an *Accuser*, a  
~~die furor~~, a *Judge*, and *Executioner*;  
~~take in~~ an *Accuser*, in laying our Sins to our  
Charge, Rom. ii. 13. a *Juror*, by  
~~ake giving in~~ Evidence against us; a  
~~new~~ *Judge*, in condemning us; and an  
~~ight~~ *Executioner*, by inflicting deserved  
~~ap~~ Punishment.

Q. What is it to have a guilty  
Conscience?

31 A. To live in a continual Tor-  
ment and Hell of Mind.

Q. What was the Manner of  
CHRIST's Execution?

32 A. The Death of the Cross.

Q. What Extremity did he suffer  
before he was nailed upon the Cross?

33 A. He sweat Water and Blood,  
was falsely accused, buffeted, spit  
upon, scourged, reviled, crowned  
with Thorns, and his Garments  
parted before his Face.

Q. What Extremity did he endure  
upon the Cross?

34 A. His Hands and Feet were  
nailed, his Side was pierced with a  
Spear, he drank Vinegar and Gall,  
was forsaken of GOD, and rejected  
of the World.

Q. For

cause of the Heinousness of his Crime. But if we consider the Matter  
rightly, we shall find that the Words do not regard *Judas* but *Mathias*.  
For the Words in Acts i. 25. From which JUDAS by Transgression fell,  
are parenthes'd, and have no Relation to the following Words, That he  
may go down to his own Place; these belonging entirely to *Mathias*, or  
the Person that should be chosen, which plainly denote and expresses his go-  
ing to take Possession of his Place or Office, which *Judas* by his Treach-  
ery forfeited, and not to *Judas*'s going to his Place of Punishment. Again,  
if we consider CHAISR's foretelling who should betray him, John xiii. 18.  
The Manner of *Judas* betraying him, Mark xiv. 42. &c. His Hang-  
ing himself, Matt. xxvii. 3. &c. And how it may be with him, as acces-  
sary to the Death of our dear Redeemer, we must let pass. See Matt. xxvi.  
. &c. But Wo to him that now commits Suicide, there can be no true  
hope of Forgiveness.

**Q.** For whom did he suffer all these Torments ?

**35 A.** Not for any Offence of his own, for he was immaculate ; but for our Sins, which were most heinous and innumerable.

**Q.** To what End did he suffer them ?

**36 A.** To the Satisfaction of the Justice of GOD, and the Redemption of our Souls.

**Q.** What learn we by that ?

**37 A.** His Obedience to God the Father, and his Love towards Men.

**Q.** Wherein appeared his Obedience towards GOD ?

**38 A.** In two Things : In performing all that GOD had commanded, which is called his actual Obedience ; and in patient bearing all that was imposed upon him, which is called his passive Obedience.

**Q.** Wherein appeared his Love towards Men ?

**39 A.** In giving his Life for them, when they were yet his Enemies.

**Q.** What is Life ?

**40 A.** The Power and Vigour of the Soul, expressed by the Instruments of the Body.

**Q.** What is the Opinion of Atheists touching Life ?

**41 A.** Some think, because a Man

liveth no longer than he breatheth, that the Life of Man is nothing but a Puff of Wind. Some again, because the Loss of much Blood bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood, and others because in Death they perceive no Difference between Men and Beasts, therefore they hold our Lives to be as the Lives of Brute Beasts, vanishing without Immortality of Soul ; but all these Opinions are corrupt and lewd.

**Q.** Why so ?

**42 A.** Because they are grounded only upon the corporeal Senses.

**Q.** How do you prove the Soul to be Immortal ?

**43 A.** Because it is the Image of GOD, which is a Spirit and eternal, for there must be always an Agreement between the Image and the Thing, whereof it is an Image.

**Q.** What Part of CHRIST did suffer Death ?

**44 A.** His Humanity, consisting of Body and Soul, like unto ours, is only excepted.

**Q.** Did his Soul suffer Death ?

**45 A.** No, the Soul is immortal but there are two Kinds of Death one corporal, which is a Dissolution of the Soul from the Body ; another

spiritua

spiritual, which is a Separation of the Soul, from the Presence of God. And in this Sense it is said, that CHRIST's Soul did die, insomuch as for a while it was excluded, as it were, from the Presence of GOD, which is impossible in regard to his Deity.

Q. What Part of CHRIST did not suffer ?

46 A. His Deity, by which he did overcome Death.

Q. How did Victory over Death appear ?

47 A. By his Resurrection on the third Day.

Q. How did he give the Apostles Testimony, that his real Body was actually raised ?

48 A. He eat a Piece of broiled Fish with them, not to satisfy any Hunger, that his Body could suffer after his Resurrection, but to prove to them that his Body was truly raised, and himself was really present. And since it cannot be supposed that CHRIST designed any Illusion, it follows from his very Eating, that his Body had those Parts by which we chew our Meat, and without a Stomach to receive.

Q. What Benefit have we by CHRIST's Resurrection ?

49 A. The Assurance of the Immortality both of Soul and Body, and that Sin, Death, nor Hell, shall have no Power over us, so long as we believe in him.

Q. How prove you that ?

50 A. By his own Words ; I am the Resurrection, and the Life, he that believeth in me, though he were dead, yet shall he live, chap. xi. 25. And again, he that believeth in the Son, hath Life everlasting ; and he that believeth not in the Son, shall not see Life, but the Wrath of GOD abideth on him, chap. iii. 36.

Q. What Kind of People held the Opinion, that there was no Resurrection ?

51 A. The Sadducees ; and therefore they tempted CHRIST with the Question of the Woman that had seven Husbands, whose Wife she should be at the Day of the Resurrection.

Q. How did CHRIST answer that Question ?

52 A. By saying, that in the Kingdom of Heaven they neither marry nor are married, but are as the Angels of GOD.

Q. What are they called that amongst us deny the Resurrection ?

53 A. Atheists, of whom there are

two Sorts; the one that persuade themselves the Soul is mortal, as well as the Body; others, such as have some Opinion of the Immortality of the Soul, yet they think there is no Hell nor Punishment for Sin after this Life.

Q. How doth the Scripture disprove the first?

54 A. Ey saying, that *Whosoever believeth in CHRIST shall not perish, but have eternal Life,* chap. v.

Q. How the second?

55 A. By the Words that GOD shall say to the Wicked at the Day of Judgment, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels,* Matt. xxv. 41.

Q. How many Sorts of Angels are there?

56 A. Two; Good and Bad.

Q. Of what Substance are good Angels?

57 A. Not of the Nature and Essence of GOD, nor immortal of themselves; but have their Immortality from GOD, who both gives it unto them, and preserves them in it.

Q. What Difference is there between the Spirits of Men and Angels?

58 A. Angels are of a more glorious Essence; besides the Spirits of

Men are joined unto Bodies, and the Spirits of Angels are not.

Q. Are not the Spirits of good Men celestial?

59 A. Yes; not in respect they are drawn from the Nature of GOD, but in respect of the Agreement there is between GOD and them.

Q. What Difference is there betwixt the Spirits of Men?

60 A. A Spirit is common to all Men living, as well Infidels as others; but the Spirit of GOD regenerates those that are born anew by Faith and the Holy Ghost.

Q. To whom did CHRIST first appear after the Resurrection?

60 A. To Mary Magdalene, and St. PETER, and afterwards several Times to his Disciples.

Q. How long was he upon the Earth after his Resurrection?

62 A. Forty Days, and then was taken up on high, and a Cloud received him, *Acts i. 9.*

Q. Did he not ascend before forty Days, seeing he forbid Mary to touch him, because he was not yet ascended; and tells them, I ascend to my Father and your Father? &c.

63 A. He did not; but staid to settle and establish the wavering Faith of his Disciples, and then was taken

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taken up whilst he stood upon Mount Olivet, in the Presence of his Disciples.\*

Q. What do you understand by the Ascension of CHRIST?

65 A. By the Ascension of Christ into Heaven must be understood of his human Nature only, because the divine Nature fills all Places, both in Heaven and Earth, and is, at all times, incapable of that, which we call Motion; the same Body of CHRIST therefore, which was born, and suffered, and died, was actually

carried up thither; and so our Saviour's Ascension was not imaginary and figurative, but a real, proper, and bodily Ascent into Heaven, and that in the most elevated Part and noblest Signification, that this Word at any Time does, or can possibly admit.

Q. How doth this Gospel conclude?

64 A. With JOHN's asserting the Truth of those Things which are delivered in it.

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\* Our BLESSED SAVIOUR of the World, having fulfilled all Things prophesied of his Mission here on Earth, and having in a most solemn Manner taken Leave of his Disciples, visibly retires before their Eyes to eternal Rest within his Father's Bosom. With Hearts full of Grief and Admiration, they deplore the Loss of the Presence of their dear Lord; and with longing Eyes pay their last Attendance till he disappeared. But whilst they thus fondly look'd towards the Place where their Lord was gone, his tender Care immediately supplied his Absence, dispatching two of the celestial Retinue with a Message of Consolation.—Behold two Angels adorned with the Glories of Heaven, appeared to them, with this comfortable Assurance, “ Forbear, O! Galileans your further Admiration. Your gracious Lord, whom even now ye behold ascending to Heaven, shall one Day come to judge the World, in as glorious a Manner as he now departed from you. He hath not absolutely left you, but is gone to take Possession of that Kingdom which he will exercise to the End of the World.” Highly satisfied with this Comfort and Confirmation of their Hopes, the

glad Disciples return from Mount Olivet to Jerusalem, where the eleven chose one of the Number to succeed Judas.

*Obs. Jesus CHRIST having accomplished his Sacrifice on the Cross, and continued obedient to the Death, there happened several Things, which plainly discovered who he was, and signified to the Jews what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darkness for three Hours, the Veil of the Temple was rent from the Top to the Bottom, the Rocks rent which is to be seen to this Day; the Graves were opened, the dead Bodies of diverse Saints, which slept, arose, and appeared to several in Jerusalem. So many extraordinary Prodigies made the Centurion who commanded the Roman Soldiers, and they that were with him to watch our Saviour, greatly afraid, and to cry out, saying, CERTAINLY THIS WAS A RIGHTEOUS MAN. THIS WAS THE SON OF GOD.*

Now the Jews, whose Temper it was to be scrupulous in Things of no Weight, yet forward to commit the most palpable Injustice, thinking it a great Crime to suffer these three crucified Bodies, to remain on the Cross, during the Time of the Passover, therefore they intreated Pilate that their Legs might be broken, and that they should be taken down; which being granted, they broke those of the other two, but not the Legs of JESUS, because he was dead already; that the Scriptures might be fulfilled, *A Bone of him shall not be broken, &c.* At Night Joseph of Arimathea, a rich Man and a secret Disciple of JESUS CHRIST, who was not any wise consenting to his Death, came boldly to Pilate, to beg our Saviour's Body; which he readily assented to: Whereupon Joseph, together with Nicodemus, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linen Cloth, they buried it in a new Tomb hewn out of a Rock, and put a great Stone to the Door of the Sepulchre, &c. But this did not satisfy the Jews; for they were afraid lest it should be published, that he was risen: They therefore went and told Pilate, that this Deceiver, while he was living, had said, *After three Days I will rise again;* and desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was risen. Pilate set a Watch accordingly: But hereby they blinded themselves with

with their own Wisdom; for by designing to prevent our SAVIOUR's Resurrection, they confirmed the Belief thereof, by many notable and undeniable Proofs: For the Sepulchre being thus guarded, and the Stone, which secured it, sealed, there immediately arose a great Earthquake, and the Angel of the Lord descended from Heaven, rolled away the Stone, and fat thereon, his Eyes shining like Lightning, and his Garments were white as Snow. The Guards were hereby struck with Terror and became as dead Men, hastening to Jerusalem with the News of what had happened, to the Priests; who immediately assembled to consult what to do: They at length agreed to corrupt the Soldiers with a Sum of Money, and they were to declare to all People, that whilst they slept, his Disciples came and stole away the Body, telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly; and the Jews to this Day affirm the same Falsity.

Now Mary Magdalene, and Mary the Mother of James and Salome, and certain others, whose Love was the same to JESUS both living and dead, being come early to the Sepulchre, to perfume our SAVIOUR's Body with Spices, argued among themselves who should roll away the Stone, that shut up the Passage into the Sepulchre: but were greatly surprised, when drawing near, they saw it open; and yet more, when they entered in, not finding him whom they sought for.

Mary Magdalene ran immediately to give Notice of this to the Apostles; and St. Peter being come to the Sepulchre with St. John, saw the Linen Cloth where the Body of JESUS was wrapt, and they were perplexed; for as yet they knew not what the Scripture says, *He must rise again from the Dead.* So going away in an Astonishment, Mary Magdalene tarried behind, shedding Tears at the Sepulchre; when two Angels cloathed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body lay, asked Mary, why she wept? She answered, *They have taken the Lord out of the Sepulchre, and we know not, &c.* But turning about, she saw JESUS, whom she took for the Gardener: He asked her why she wept? To whom she said, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* JESUS said unto her, *Mary:*

Upon which she knew him; and being transported with Joy, ran to embrace his Feet: But he said, *Touch me not; for I am not yet ascended to my Father;* charging her to go and tell the Disciples what she had seen. This is the first Appearance of JESUS after the Resurrection: His Disciples count eleven more, which he made in the Flesh, before his Ascension, ten of which were in the Space of 40 Days, as St. Luke affirms, *Act: 1.* The second was to *Johanna Mary,* the Mother of *James,* and the other Women, as they returned homeward, who were permitted to kiss his Feet, *Matt. xxviii.* The third to *Simon Peter* alone; The fourth to the two *Disciples* going to *Emmaus:* The fifth to all the *Apostles,* and other *Disciples* together, when the Doors were shut: The sixth to the same Company again, after eight Days; at which Time he eat and drank, and suffered them to touch his Body: The seventh to *St. Peter* and *St. John,* with five other *Disciples*, when they were fishing; with whom he vouchsafed likewise to eat: The eighth to eleven of his *Disciples* at once, upon Mount *Tabor* in *Galilee:* The ninth to above five hundred Brethren at once, *1 Cor. x. 16.* The tenth to *St. James,* as *St. Paul* testifieth: The eleventh to all his *Apostles, Disciples and Followers* together, upon Mount *Olivet;* when in their Presence he ascended into Heaven: The twelfth, and last, after the *Ascension* to *St. Paul,* *1 Cor. xv. 8.* *And last of all he was seen of me also, as one born out of due Time.*

The Time of his *Ascension* being come, the eleven *Disciples* went away into *Galilee*, to the Mount where *CHRIST* had commanded them; who appearing to them, they worshipped him, but some doubted. He then declared to them, that he had received all Power both in Heaven and Earth; and sent them to teach and baptize all Nations, promising that he would be with them to the End of the World, and would give them Power to cast out Devils, &c. commanding them to depart from *Jerusalem* till he had sent the Promise of the Father to them, and that they were endued with Power from on high; and that after the *Holy Ghost* was come upon them, they should receive Power to be Witnesses to him, both in *Jerusalem*, and the utmost Parts of the Earth. And it came to pass, after the Lord had spoken to them, when he had blessed them, he was parted from them, &c. in

the Presence of at least a hundred and twenty Witnesses, as St. Luke hath exactly declared in every particular Circumstance, Acts i.

After his Disciples had continued ten Days together, and no doubt had suffered many Inconveniences, Jesus performed his Promise, by sending the *Holy Ghost*, the *Comforter*; by whose Coming, besides the spiritual Joy which possest their Souls, they received *Fortitude* and *Courage* to go forth into the World; they had the *Gift of Tongues*, that so all People might understand the good Tidings of Salvation, which they brought; and were likewise endued with the *Spirit of Wisdom* and *Illumination* in the highest Mysteries, having the Power of working such *Signs* and *Miracles*, as made the World astonished, being but mean unlearned *Fishermen*, *Tent makers*, &c. chosen out, and assigned to perform this *weighty Work*, preaching the *Gospel of CHRIST* thro' all the World; no Danger nor Persecution, no, not Death itself, having Power to shake their Constancy, they joyfully laying down their Lives, confirming their Doctrine with Comfort, Courage, and in full Expectation of being rewarded with Crowns and Kingdoms in another World.

JESUS, to manifest his *divine Power*, in directing the Stile and Pen of the *Evangelists*, who recorded his *Birth*, *Life*, &c. left nothing written by himself, but passed out of the World in Innocency and Silence, without any *Ostentation* of his own Actions, that the *Prophecy* of *Ezekiel* might be fulfilled; that there should be four *undeceivable Witnesses*, which should, Day and Night, without ceasing, preach, extol, and magnify their Lord and Master. The first and last, namely St. *Matthew* and St. *John*, were *Apostles*; St. *Mark* and St. *Luke* were two of *CHRIST's Disciples*, who recorded what they had understood, by Conference with the *Apostles*.

The first *Gospel* was written in *Hebrew*, because the Actions of *CHRIST* was performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman Tongues*: And tho' they wrote their Histories in diverse Countries, far distant from each other, yet they exactly agree in most Particulars.

Dr. Owen affirms that St. *Matthew* wrote his *Gospel* at *Jerusalem*, about the Year 38, for the *Use* of the *Jewish Converts*; St. *Luke* wrote his at *Corinth*,

*Corinth*, about the Year 53, for the Use of the Gentile Converts ; St. *Mark* wrote his at *Rome*, about the Year 63, for the Use of the Christians at large ; and St. *John* wrote his at *Ephesus*, about the Year 69, to confute the *Corinthian* and other Heresies.

They published them, when great Numbers were alive that had seen the Facts, and many more who endeavoured to contradict them. They set down the *City, Town, Village, Place, Time, Men, Women, &c.* They did not write in *Judea* of Things done in *India*, but in the same Country where they were publicly known. They published their *Gospels* in their own Life-times, and preached the same Things. They never altered or amended their Writings, from what they first set down. And lastly, they laid down their Lives in the Defence and Justification of what they had written. Their Manner of Writing was sincere, without Art or Rhetorical Flourishes. They flatter none, ~~no~~, not JESUS himself ; but relate his sinless Infirmities, as he was a Man : In Confirmation of which, divine Providence ordained, that most infinite Number of Witnesses, or Martyrs, of all Conditions, Ages, and of both Sexes, shoud sacrifice their Blood in Testimony of CHRIST and his Doctrine ; being put to Death with such intolerable Torments by the bloody Tyrants of the Earth, as were never before heard of, more suffering in two Months for the Sake of CHRIST than were put to Death by JEWS for 2000 Years before ; all which they endured with such invincible Courage and Alacrity, that their very Enemies were convinced they were supported by some DIVINE POWER.

To conclude, by all that has been said, three Things of high Importance have been manifested, 1st. That from the *Creation*, there have been Promises, in all Times and Ages, that a *MESSIAH* and *SAVIOUR* should come into the World, in whom all Nations should be blessed ; with the *Time, Manner, and Circumstances* of his Coming, and of his *Person, Doctrine, Life, Death, Resurrection and Ascension*, 2dly. That all the Particulars concerning him set down by the *Holy Prophets*, were exactly fulfilled in JESUS CHRIST, 3dly. That our *BLESSED SAVIOUR* gave likewise many other infallible Signs, Manifestations, Demonstrations and Arguments, of his own Deity and omnipotent Power, after his *Ascension* into Heaven. By

all which Ways, Means, and Proofs, and by a thousand more, which might be added, all good Christians may be firmly persuaded of the Truth of their Religion.

Let us all then endeavour to come to the Knowledge of JESUS CHRIST, and to have a saving Faith in him; and not to be contented only with an outward Profession of Christianity, without the Power thereof; and so find ourselves in the Number of those miserable Souls, to whom CHRIST shall say, *Depart from me, for I know you not;* but may have our Portion among holy Souls, to whom our LORD shall give that joyful Welcome, *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.*



The

# The ACTS of the APOSTLES.

## The fifth Examination.

Q. HOW doth this Book begin?

N<sup>o</sup> 1 A. With a particular Account of CHRIST's Ascension into Heaven, in the Sight of his Apostles, after he had conversed with them forty Days from his Resurrection.

Q. By whom was it written?

2 A. It is generally believed to be written by St. LUKE.

Q. What Reasons have we to believe so?

3 A. Several Reasons; the Stile of this Book is the same with that of the Gospel; hath a Reference to the End of it, and both are dedicated to *Theophilus*.

Q. After that CHRIST ascended into Heaven, whom did he leave on Earth for the building up of the Church?

4 A. His eleven Apostles.

Q. What was the first Work of the Apostles after CHRIST's Ascension?

5 A. They and the rest of the Believers being assembled together, chose one out of the other Disciples

to succeed Judas.

Q. Who were appointed to stand for the Place?

6 A. Joseph called Barsabas, and Matthias.

Q. How were they to be chosen?

7 A. By Lot and Prayer adjoined.

Q. Upon whom did the Lot fall?

8 A. Upon MATTHIAS, who was then reckoned amongst the twelve Apostles.

Q. How did the Lord strengthen him?

9 A. By sending the Holy Ghost unto them, chap. i. 2.

Q. In what Likeness did the Holy Ghost appear, and at what Time?

10 A. Upon the Feast of Pentecost, when they were all assembled together at Jerusalem, in the Exercises of their Devotion, he was given with the Sound of a rushing mighty Wind, in cloven Tongues like Fire,

Q. With what did it endow them?

11 A. With the Knowledge of all Languages, to the End, that they might

might preach to all Nations.

Q. Was that their Office?

12 A. Yes, CHRIST enjoined them thereunto, *chap. i. 8.*

Q. Upon how many Points did their Office consist?

13 A. Of Two, namely, to baptize and to instruct.

Q. How did they baptize?

14 A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. How did they instruct?

15 A. By testifying the *Death, Resurrection and Ascension*, first, then teaching of *Faith, Repentance, and good Works*, *chap. ii. 23 to 29.*

Q. What Power had they given them to confirm their Doctrine?

16 A. The *Power of working Miracles*; as making the Lame to walk, healing the Sick, and raising the Dead, *chap. iii. 6. and ix. 32. 40.*

Q. Who stood against them?

17 A. The Devil and his Instruments.

Q. Who defended them?

18 A. The Providence of GOD.

Q. How did the Devil practise against them?

19 A. By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes, and Death.

Q. To what Purpose and End did the Devil do this?

20 A. To overthrow, or at least to stop the Course of their Preaching, if it had been possible.

Q. How did GOD preserve and defend them?

21 A. He revealed the Conspiracies against them, *chap. xxiii. 20,*

21. He pacified the Tumults and Commotions, *chap. x. 19.* He sent them Refuge in Time of Persecution, *chap. xiv. 6.* He converted the

Hearts of their Slanderers, *chap. ii. 37.* He delivered them out of Prison, *chap. v. 19.* He comforted them when they were beaten, *chap. v. 41. and xxiii. 11.* And in Death he gave them Life, *chap. xiv. 20.*

Q. Who conspired against them?

22 A. The *Jews*, when PAUL was imprisoned by them, Forty or more took Oath that they would not eat nor drink until they had slain PAUL, *chap. xxiii. 12. 13.*

Q. Under what Colour would they execute their Malice?

23 A. Under Pretence of having him brought forth to be examined, that by the Way they might murder him.

Q. How did GOD reveal this Conspiracy?

24 A. St. PAUL's Sister's Son overheard

overheard it, and was sent to tell the Captain of the Castle, chap. xxiii. 20, 21.

Q. What did the Captain when he heard it?

25 A. He sent St. PAUL with a Guard of Men to *Cesarea to Felix*, the chief Governor.

Q. Who raised Tumults against them?

26 A. The Jews, and one *Demetrius* a Silversmith at *Ephesus*.

Q. Against which of the *Apostles* did *Demetrius* raise a Tumult?

27 A. Against St. PAUL, *Gaius*, and *Aristarchus*, PAUL's Companions, because they spoke against Images, by making which he got his Living.

Q. What was *Demetrius's* Intent by this Commotion?

28 A. To have St. PAUL and his Companions suppressed.

Q. How did GOD prevent his Purpose?

29 A. The Town Clerk pacified the People, and the Men were let go, chap. xix. 35. to the End.

Q. Who were the Devil's Instruments to persecute the *Apostles*.

30 A. Herod in *Judea*, and the unbelieving Jews in *Iconium, Thes-*

*salonica* and other Places.

Q. Whom did Herod persecute?

31 A. He killed *James*, and put *Peter* in Prison, chap. xi. 2. 5.

Q. Who was GOD's Instrument to deliver *Peter*?

32 A. An Angel.

Q. How was Herod punished for his Cruelty.

33 A. He was eaten to Death with Worms, chap. xii. 23.

Q. Whom did the unbelieving Jews persecute at *Iconium*?

34 A. Paul and *Barnabas*, but GOD gave them Knowledge of their Dangers, chap. xvi. 6. And they were delivered.

Q. Whether went they for Refuge?

35 A. To *Lystra* and *Derbe*, Cities of *Lyconia*, chap. xiv. 6.

Q. Who were persecuted at *Thes-salonica*?

36 A. Paul and *Silas*, and they escaped, by their Friends sending them away by Night to *Berea*, chap. xvii. 10.

Q. Who were the Devil's Instruments to slander the *Apostles*?

37 A. The Jews, when they were at *Jerusalem*, by saying when they spoke all Manner of Languages, that they

they were drunk with new Wine,  
*chap. ii. 13.* \*

Q. How did GOD make them re-  
pent of their Slander ?

38 A. By touching them with Re-  
morse of Conscience.

Q. Who were the Devil's Instru-  
ments to imprison the *Apostles* ?

39 A. King Herod, the Jews, and  
the Roman Substitute.

Q. Who were GOD's Instruments  
to deliver them ?

40 A. An Angel, and such Men  
as he raised to be their Friends,  
*chap. v. 19.*

Q. How did GOD comfort the  
*Apostles* when they were beaten ?

41 A. By speaking to them in Vi-  
sions in the Night, *chap. xxiii. 11.*

Q. Who was the first Martyr ?

42 A. St. Stephen, one of the seven  
Deacons ordained by the *Apostles*.

Q. To what End ?

43 A. To be careful, that no Poor  
of the church should want for Relief,  
*chap. vi. 1. 5.*

Q. How died he ?

44 A. He was Stoned, by the  
whole Multitude of the Jews, *chap.*  
*vii. 58.*

Q. For what Cause ?

45 A. None, but that being full of  
Faith and Power he did great Mirac-  
cles among the People.

I

Q. What

\* They were very much astonished, because, they being of several Na-  
tions, every one of them heard the *Apostles* speaking the Language of their  
Country. The Curiosity invites them to an Enquiry after the Reason of  
this Transaction, saying, " How have these Men, who are Natives of Gal-  
ilee, and have lived all their Life-time there, acquired this Knowledge ?  
" For in our own respective Languages we hear them preaching the Doc-  
trine of CHRIST, and the wonderful Things GOD hath wrought by him." This  
certainly must imply something of great Moment : But others were of  
a different Opinion, and in a scoffing Manner ridiculing the Miracle,  
said, " This is only the Effects of drinking new Wine, 'tis that infused  
this Faculty in them." Hereupon the *Apostles* rising from their Seats, Pe-  
ter as eldest, in the Name of the rest, makes this Defence, " Ye Men of  
Judea, and all ye that dwell at Jerusalem, be this known unto you, and  
hearken to my Words," *Acts ii. 14*, and the following Verses.

Q. What Comfort did he find in Death?

46 A. Unspeakable; he saw Heaven open, and the Son of Man standing on the Right Hand of his Father, as a General ready to defend him.

Q. What did he to his Persecutors?

47 A. Not only forgave them, but prayed that that Sin might never be imputed to them.

Q. What may we learn from St. Stephen?

48 A. Zeal for GOD, Patience for ourselves, and Charity to our Enemies.

Q. To which of the *Apostles* did he give Life in Death?

49 A. To St. Paul, when *Paul* was stoned by the Men of *Lystra*, and carried out of the City for dead, GOD raised him up again, even in the Midst of the Disciples that stood about him, *chap. xiv. 19, 20.*

Q. What learn we by the Sequel of this Discourse?

50 A. That GOD, by simple Men, in Spite of all Tyranny, replenished the whole World with the Sound of the Gospel.

Q. But *Paul*, as we read in the Eighth Chapter, persecuted the Church, and consented to the Death of St. Stephen; how came he then to be an *Apostle*?

51 A. The Spirit of GOD (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that amongst all the *Apostles*, none was more zealous, nor added more Souls to the Church than he did.

Q. How doth that appear?

52 A. By his painful Travels thro' many Countries; his Stripes, Imprisonment, Stoning, Danger by Land and Sea, which he joyfully suffered for the Sake of *Jesus Christ*, *2 Cor. xi. 23. to the End.*

Q. Why did GOD suffer his chosen Servants to be so cruelly used by the World?

53 A. For three Reasons; that he himself might be the more glorified by their Deliverance, their Enemies more justly condemned, and his Servants more worthy of their Reward in Heaven.

Q. As they were painful to teach, were the People as ready to follow their Doctrine?

54 A. Many were of those whose Hearts were prepared for that Calling; but others were obstinate and refused to obey it.

Q. It appeareth then that Faith is the Gift of GOD only?

55 A. It is, and increaseth in us by hearing of his Word; as appeareth by *Lydia*, the Woman of *Thyatira*,

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virg, whose Heart the L O R D opened, that she attended to the Doctrine of St. Paul, chap. xvi. 14.

Q. What strange Conversions were there made by the *Apostles*?

56 A. The Conversion of the *Ethiopian* Eunuch of *Cornelius*, and *Paul's* Jailer.

Q. Why did the Conversion of these Men seem more strange, than that of the rest?

57 A. Because in the Eye of the World, both for their Calling and Quality, they seemed more unlikely to be converted, than any other.— The Eunuch was one of the Heathens, that worshipped strange Gods, chap. viii. 27. *Cornelius* a Roman Soldier, whose Profession might seem to harden his Heart against the first Impression of Christian Faith, chap. x. 5.— And the Jailer, a forward Minister, to execute the Cruelty of such as persecuted Christ and his Church, chap. xvi. 30.

Q. How did they shew themselves afterwards to the Christians?

58 A. By their Works. The *Eunuch* planted the Gospel in *Ethiopia*, *Cornelius* used much Prayer and Alm-deeds; and the *Jailer* dress'd the Wounds of *Paul* and *Silas*, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must be Christians in Nature?

59 A. No; for otherwise we shall be sure to undergo the Wrath of G O D.

Q. By what Example?

60 A. By the Example of *Ananias*, *Saphira*, and of *Euticus*.

Q. What were their Faults?

61 A. In that, whereas it was a Custom amongst them, to employ all their Goods to the Benefit of their Brethren; they kept back a Part for their own private Use.

Q. How were they punished?

62 A. With sudden Death, chap. v. 5. 10.

Q. If G O D shewed such Severity upon them, in that they distributed not their whole Substance to the Maintenance of *Christian Charity*, what ought they to fear that will bestow nothing, not so much as the Superfluity of their Riches, to the relieving of their distressed Brethren?

63 A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. Wherein did *Euticus* offend?

64 A. Being of the Congregation of the Faithful, as he sat with others to hear *Paul* preach, neglected his

Doctrine, (as in many Sermons with us we may see the like) and fell into a Sleep.

Q. How did GOD punish him?

65 A. He made him an Example to the whole Assembl ; by suffering him to fall from the third Loft; so that he lay dead, till Paul revived him.

Q. Need our Christians fear any such Danger?

66 A. They need not fear falling to the Ground; but they may sit in Dread of a greater Fall, i. e. from the Top of Heaven to the Bottom of Hell, if, when they should hear the Word of GOD, they suffer Sleep to stop their Ears.

Q. What became of St. PAUL after this.

67 A. He was imprisoned, and after that shipped for a Voyage to

Rome; but in a Storm was cast upon an Island, called Melita, and afterwards came to Rome, having wrought several Miracles among the People.

Q. How long staid PAUL at Rome?

68 A. He dwelt there two whole Years, preaching the Kingdom of GOD, and declaring the Doctrine of CHRIST, chap. xxviii. 30.

Q. Wherein consisteth the Doctrine of CHRIST?

69 A. In our Articles of the Christian Faith, revealed by him, and contained in the Holy Scriptures, briefly summed up in the Apostles Creed, namely, *I Believe in God, &c.*

Q. What is the Meaning of the Word *Creed*?

70 A. *Creed* is the same with *Belief*\*, and is called the Apostles Creed,

\* It may be comprehended in these Words, I believe there is but one GOD, the Father, from whom are all Things, and we in him; and one LORD Jesus Christ, by whom are all Things, and we by him, 1 Cor. viii. 6. I believe that Jesus Christ, is the Son of GOD, true GOD, and perfect Man, two Natures in one Person, divine and human; that he is the Way, the Truth, and the Life; that no Man can come to the Father but by the Son, John xiv. 6.—*Acts* iv. 12. and that our Justification is not by our own Righteousness, nor by the Works of the Law, Rom. iii. 2.—*Gal.* ii. 16. iii. 11. but by the Merits and Righteousness of JESUS CHRIST, as the Gift of GOD, sparingly applied by Faith, thro' the Holy Ghost the Comforter, Rom. iii. 21 to 28. v. 1, 10.—*Eph.* xvi. 1.—*Col.* i. 4.—I believe the six Principles

Creed, because of the Apostolical Doctrine contained in it, and being composed in or near the *Apostles Time.*

**Q.** Into how many Parts is the Creed divided?

**71 A.** Into three: Being a Distinction of the Father, Son and Holy Ghost; a Sameness of Nature.—The Father is God, the Son is God, and the Holy Ghost is God. A Diversity of Offices: The Father Creates, the Son Redeems, the Holy Ghost Sanctifies, *Matt. xxviii. 19.*—*1 John v. 7.*—*2 Cor. xiii. 14.*

**Q.** What does the first Branch treat of?

**72 A.** The Work of Creation by God the Father, who is an infinite, eternal, and incomprehensible Spirit, having all Perfections in and of himself, *John ii. 24.*—*1 Tim. vi. 16.*

*1 Kings viii. 27.*—*Jer. xxiii. 24.*  
*Psal. xc. 2.*—*Rev. iv. 8.* *Job xxxvi. 26.* and *xxxvii. 23.*—*Psal. cxlv. 3.*

**Q.** Are there more Gods than one?

**73 A.** No; there is but one living

and true God, *1 Cor. viii. 4.*—*Eph. iv. 6.*—*1 Tim. ii. 5.*

**Q.** How is God said to be a Father?

**74 A.** First, as he created all Things, *1 Cor. viii. 6.* Secondly, as he is the Father of our Lord Jesus Christ. Thirdly, as he is our Father by adopting us into himself, *Eph. i. 5.*

**Q.** Why do you style God, Almighty?

**75 A.** Because he has Power to dispose of all Things as he pleaseth, and is the Maker of Heaven and Earth.

**Q.** What does the second Branch of the Creed treat of?

**76 A.** Of God the Son, and the Work of Redemption.

**Q.** How is our Redeemer described?

**77 A.** By his Names, Offices, and Relations. He is called Jesus, and CHRIST JESUS, signifies a Saviour, and was so called, because he was to save his People from their Sins, *Matt. i. 21.* CHRIST is the same with

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Principles of the Gospel of CHRIST, recorded, *Heb. vi. 2.*—And that the Scripture of the Old and New Testament are the written Word of God, the only Rule for Christians under the Gospel Dispensation both for Faith and Practice.

with **MESSIAH**, and signifies Anointed; because he was in a Spiritual Manner, to perform the Offices belonging to God's Anointed, which were those of a King, a Priest, and a Prophet.

**Q.** How doth **CHRIST** answer these Titles?

**78 A.** First, he is a *King* in governing and protecting his Church.—Secondly, he is a *Priest*, as he did make Atonement, and now intercedes for, and blesseth it.—Thirdly, he is a *Prophet*, as he teaches it, which he did in his Person, and continues so to do by his Spirit, Word, and Ministry, being anointed or set apart to these Offices by the Holy Ghost, which he received without Measure.

**Q.** What are the Relations which Christ is described by, in the Creed?

**79 A.** They are two; one relating to **God** the Father, as he is his only Son; the other to us, as he is our only **Lord**. He is the only Son of **God**, as he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of **God**, *John i. 18.* And he is said to be our **Lord**, as he is in a particular Manner the **Lord** and Head of his Church, having all Power given unto him in **Heaven and Earth**, *Mat. xxviii. 18.*

**Q.** What are the next Things you learn from this Belief?

**80 A.** **CHRIST**'s Humiliation, and Exaltation. Humiliation, in becoming Man and suffering Death; Exaltation, in his Resurrection, Ascension, Glorification, and coming to Judgment.

**Q.** How was **CHRIST** made Man?

**81 A.** By the Union of the human Nature to the divine, in one Person, which he took on him by being conceived by the Holy Ghost, and born of a Virgin, *John i. 14.*—*Gal. iv. 4.* *Heb. ii. 16.*—Taking our Nature upon him, that he might redeem all Mankind, *Heb. ii. 9.*—And for this Cause he suffered Death, at the infinite Price of his Blood, to deliver us from the Punishment that was due for our Sins, and to reconcile his Father to us, by satisfying his Justice, in offering himself a Sacrifice for us, *Gal. iii. 13.*—*Rom. v. 10.*—*Heb. ix. 26.*—*I John ii. 2.*

**Q.** Why is **CHRIST** said to suffer under *Pontius Pilate*?

**82 A.** To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

**Q.** What Sort of Death did **CHRIST** suffer?

**83 A.** He was crucified, *i. e.* he was nailed to a Cross of Wood set upright in the Ground, and so hanging

ing him upon it 'till he there lan-  
guished and died; which was the  
worst Sort of Death his Enemies  
could put him to, being the most in-  
famous, painful, and accursed, and  
was to shew the heinous Nature of  
Sin.

Q. Why is it said, that our Savi-  
our died, was buried, and descended  
into Hell?

84 A. To shew that his Body, when  
alive, was vitally united to his Soul,  
and was buried to shew the Certainty  
of his Death, and give Testimony to  
the Truth of his Resurrection; and  
what is meant by his *descending into*  
*Hell\**, is the Disposal of his Soul in  
it's State of Separation from the Body,  
*Acts ii. 27. xxxi. 32.*

Q. What is the Resurrection of  
CHRIST?

85 A. 'Tis the restoring him to Life  
by the Union of the self-same Soul  
to the self-same Body, on the third  
Day after he died, which was the first  
Day of the Week, and since called  
the Lord's Day†. Thus our LORD  
rose again to assure us, that he had  
fully compleated the whole Work of  
our Redemption, *Rom. iv. 25. viii.*  
*34.* according to the Prophecies of  
*Isaac, Joseph, Sampson, Jonas, &c.*

Q. What do you mean by saying,  
that CHRIST ascended into Heaven?

86 A. I mean, that he did actu-  
ally go up thither in a visible and  
triumphant Manner, *Acts i. 9. Eph.*  
*iv. 8.—And sitteth at the Right Hand*  
of

\* The Word *Hell* has three several Significations. 1. It signifies the Grave; but it can't be understood in that Sense, because the Souls of departed Men go not to the Grave. 2. It signifies the common State of the Dead, or the Place where the *Souls of Men* are appointed to go, when they are separated from their Bodies by natural Death, called Paradise, *Abraham's Bosom*, and *Hades*, which is the original Word used here; and in this Sense only I believe that JESUS CHRIST descended into Hell; because he declared so much plainly to the penitent Malefactor upon the Cross, *To-Day shalt thou be with me in Paradise*. Notwithstanding which I do believe, that there is a real Hell, as well as a Hell of Conscience, for the Punishment of Sinners in Eternity.

† See my Supplement to the Almanacks for 1752.

of GOD\*, i. e. he is advanced to the highest Dignity and Authority with GOD the Father, *1 Peter* iii.

*22.—Eph. i. 20, 21.—Heb. x. 12.*

The Phrase does not imply that GOD has Hands, &c. This Way of Speaking is only used in Condescension to us; for GOD is a Spirit, and hath no Body, nor Parts of a Body. He appears, in the Presence of GOD for us, as our only Mediator, Intercessor, and Advocate, *Heb. ix. 24.—Rom. viii. 34. 1 John ii. 1. 1 Tim. ii. 5.*

*Q.* Why are the Words Father Almighty added here?

*E 7 A.* To shew to us the Truth and Fullness of all that Authority and Dominion to which CHRIST, as our Mediator, is advanced in Heaven, and from whence he shall come to judge all Men, the Quick, those who shall then be alive, and the Dead;

for all Things whether secret or open,  
*1 Thes. iv. 16.—Act. x. 42.—2 Cor. v. 10.—Eccl. xii. 14.*

*Q.* Who is the Holy Ghost?

*88 A.* He is the third Person of the sacred Trinity, and is the same with the Spirit; so called, because of his Office, which is in CHRIST's Stead, to sanctify, or make Holy the Church.

*Q.* What do you mean by the Church?

*89 A.* I mean a Society of Persons called by GOD, and who obey the Call to the Profession of true Religion; and the Word *Catholick* is hereunto applied, and signifies *Universal*; to distinguish it from the *Jewish* Church, which was confined to one Nation, and is said to be holy, as it is dedicated to GOD, by Covenant and Profession.

*Q.* What are the Privileges belonging

\* CHRIST sitting at GOD's Right Hand, implies thus much,—that the same Bliss, Glory, and Power, which, as the Son of GOD, he did before his Incarnation, enjoy with his Father from all Eternity, his human Nature is now made Partaker of, in the highest Heavens. That this God-Man is invested with an absolute Authority, and boundless Dominion, and does now, in both Natures, rule, as he shall one Day judge the whole World; and till that Day come, it is the Duty of us, and all Mankind, to reverence and obey, to trust in, and pray to him, as our only Head and King, and our rightful and universal LORD.

longing to the *Holy Catholick Church?*

90 A. They are four: 1<sup>st</sup>. The Communion of Saints. 2<sup>dly</sup>. The Forgiveness of Sins. 3<sup>dly</sup>. The Resurrection of the Body. And 4<sup>thly</sup>. The Life everlasting.

Q. What do you mean by the Word *Saints*?

91 A. It is to be understood of those, who are the true and living Members of CH RIST's Church, i. e. such as do answer the End of their Calling, by a lively Faith, and holy Conversation; and this Communion consists in a Fellowship in all the Acts of divine Worship, Piety and Charity, making all but one Body or Church; being all sanctified by one Spirit, all having one Hope of their Calling, one Lord, one Faith, one Baptism, one God, and Father of all, *Acts* ii. 42.

Q. What do you understand by the three remaining Articles of your Belief?

92 A. First the *Remission of Sins* is a very comfortable and necessary Article, for without it we should be most miserable; GOD pardons the greatest Sinners, and excludes none that come to him, and accept of his Conditions, and this is the glad Tidings of the Gospel. 2<sup>dly</sup>. GOD will raise all the Dead, as he is the *Almighty Creator*, and has all their Souls in his Custody, knows where every Crumb of their dispersed Dust doth lie, and can as easily recollect it, as he made it at first of nothing. 3<sup>dly</sup>. They must be raised, because the GOD of Truth has said so; and therefore we believe that GOD will raise all the Dead, and JESUSCHRIST will come to be our Judge at the general Resurrection. And lastly, after the general Resurrection, there will a Life everlasting, consisting of Rewards and Punishments, according to every One's Work in this World.

*Obs.* As the *Evangelists* transmitted to the Church of CH RIST the History of the Life, Acts or Deeds, Sayings or Doctrines, Sufferings, Passion, and Death of our L ORD, during his 33 Years Abode upon Earth; so the blessed Spirit of GOD, whom we stile the *Holy Ghost*, inspired the sacred Penman, the Evangelist *Luke*, by the Assistance of the Apostle PAUL, to continue in writing the Effects of his Glorification, in this Book called the *Acts*.

*Acts of the Apostles*; not as comprehending and particularly describing all the Deeds and Sufferings, &c. of all the *Apostles*, for they are almost confined to the History of *Peter* and *Paul*, but because it gives us a sufficient Light into the Manner of the *Apostles* ordering themselves and the Churches of the Faithful, which were converted to the Faith of *CHRIST*, by their Preaching: Setting forth, how *CHRIST* being ascended into Heaven, and seated at the Right Hand of his Father, sent his Holy Spirit upon the *Apostles*, as he had promised, to enable them to establish his everlasting Kingdom, by gathering together his Church out of all Nations indifferently; by which the World being reduced under a new Form of Conduct and Government, did, as it were, receive a new Shape; being risen again from Death and Darkness, to the Light of Grace, Salvation, Truth, and Life, spread abroad over the whole World.

The Breach made in the Company of the *Apostles*, by the Fall and Death of the Traitor *Judas*, being restored by the chusing of *Matthias*, and the *LO RD* miraculously sending down from Heaven upon them all, the Abundance of the Gifts of his Spirit, &c. and the Power of their Ministry being established, was afterwards communicated to many of the new Converts with the same Authority.

The *Holy Apostles*, thus qualified, set about their great Work of publishing the *Gospel* of Salvation, and planting the Church, beginning at *Jerusalem*; where, at their first Preaching, they converted about 3000, *Act ii. 41.*

I shall now give a particular Account of their Lives, Preaching, and Sufferings, in their different Dispersions, which I have gathered from the most authentick Writings of the primitive Fathers, as well as from the Book of the *Acts*; which, from the Beginning, was received into the Canon of the *Holy Scriptures*.

And, first St. *Matthew* called also *Levi*, was an *Hebrew* of the *Hebrews* the Son of *Alpheus*, a *Galilean*, and of *Mary*, the Kinswoman of the blessed Virgin. He is said to be born either at *Capernaum* or *Nazareth*. By Profession a Publican, or a Collector of the Taxes imposed upon the Jew by the *Roman Emperors*, and was the first called to be an *Apostle*, and the first of the *Evangelists* that wrote the *Gospel* and *History* of our *Saviour*,

the Intreaty of the *Jewish* Converts at *Jerusalem*, by the Appointment of the Apostles, about eight Years after his Death.

'Tis affirmed, that St. *Bartholomew* carried St. *Matthew's* Gospel along with him to *India*, and there left it: For *Pantanus* preaching the Faith in the *Indies*, found there a Copy of it in *Hebrew*, which he brought to *Alexandria*, and it was preserved to his Time in the Library of *Cæsarea*; which Original being lost, we have only the *Greek* Version, whose Author is unknown, tho' tis attributed both to St. *James* and St. *John*. Another Copy was found by the *Nazarenes* in *Berea*, in the Time of St. *Jerom*, as he himself affirms; adding withal, that he obtained Leave of the *Nazarenes* to transcribe theirs, and that he afterwards translated it into *Greek* and *Latin*. And another was said to be found in digging up the Grave of St. *Barnabas*, A. D. 458, being a Transcript of the Apostles own Writing. But of all those Copies we hear not of any now extant but the *Greek* Translation, done by St. *John* and St. *James*; which hath been all along generally received as authentick, and therefore reckoned among the *Canonical Books* of the *Holy Scriptures*.

It is said, after the Day of *Pentecost*, he went into *India*, and preached up and down eight Years: That he travelled from thence into *Æthiopia*, *Perfia* and *Parthia*, where he preached the Gospel for some Years; and at last suffered Martyrdom at *Naddabar* in *Æthiopia*, by the Point of a Halbert, or with a Sword at the Altar, about the 70th Year of Christ, when *Jerusalem* was destroyed by the *Romans*, according to our Saviour's Predictions. We commemorate his Death Sept. 21.

St. *Mark*, tho' a *Roman* by Name, yet is certainly believed to be of *Jewish* Parents, and descended from the Tribe of *Levi*; and *Nicephorus* says, was Sister's Son to St. *Peter*.

It is generally allowed, that he was one of the 70 Disciples, yet not a Follower of our Saviour, but a later Convert, probably by his Uncle, being his constant Attendant, Interpreter, Amanuenis, or Writer; for he was sent to *Egypt* by St. *Peter*, to plant the Gospel in those Parts, and spent his Time mostly at *Alexandria*; where, it is said, he founded a Church, (which was the second Episcopal See) after his Return from the Regions

Regions of *Lybia, Marmonia, Pentapolis*, and other barbarous Countries of *Africa*, westward.

His Gospel was written by him at the Instance of the converted *Jews at Rome*, who pressed him to draw in Writing, by Way of History, what his Master had often preached to them; which done, it was perused by St. *Peter*, ratified by his Authority, and publickly read by his Order in their religious Assemblies.

The *Romans* pretend, that this Gospel, being principally designed for the Use of the Converts at *Rome*, was written in the *Latin Tongue*. But, as Dr. *Cave* observes, it was as necessary for St. *Mark* to write his Gospel in *Greek* for the Use of the *Romans*, as it was for St. *Paul* to write his Epistles to that Church in the same Tongue, the *Greek* being then the modish Language, there being very few of the *Romans* of any Fashion but understood *Greek*, and mostly spoken by Strangers and *Jews*, who understood little *Latin*.

It was written in the third Year of the Reign of the Emperor *Claudius*, and 43 from the Birth of our Saviour, and was frequently called St. *Peter's* Gospel.

About *Easter*, it happened that the great Solemnity of the God *Serapis* being to be celebrated, the prophanes *Egyptians*, much concerned for their old Pagan Idolatry, and to vindicate their Idol, broke into the Place where St. *Mark* was at his Devotions, and, tying Cords to his Feet, dragg'd him on the Ground thro' the Streets to the Prison, where, in the Night, he had the Comfort of a Divine Vision.

The Rage of the People being not yet satisfied, they came the next Day, early in the Morning, and again dragg'd him about, over Stones and rough Places, through the City, to a Place a little out of the Town called *Bacelus*; by which barbarous Usage, his Body was so torn and bruised, that he expired in their cruel Hands. And *Metaphrastes* says, that they afterwards burnt his Body, and that the *Christians* did decently entomb his Bones and Ashes, near the Place where he used to Preach; and that the *Venitians* afterwards removed them from thence to their capital City, where they are still held in great Veneration; and St. *Mark* is adopted for the Patron and tutelar Saint of that State, to whose Memory they erected and dedicated their Cathedral, one of the stateliest, richest, and most magnifi-

\*  
CHRIST'S ASCENSION into HEAVEN.



Acts. Chap. 1. and 2.



tent Churches in the World. The original Greek Copy of this Gospel is said to be likewise in their Possession, pretended to be written with his own Hands in *Aquilea*, and thence translated to *Venice* after many Ages; but the Letters are so worn out, that they cannot be read.

The Learned are not agreed about the Time of his Martyrdom; but, most are of Opinion, that he suffered at *Alexandria*, Anno 63, about the End of the Reign of the Tyrant *Nero*, and that he survived the Martyrdom both of St. Peter and St. Paul a considerable Time. His Festival is kept April 25.

St. LUKE was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies in the World, and also being the Place where the Disciples first took the Name of Christians. He particularly applied himself to the Study of Phyzick, in which he became a great Proficient: He was also very skilful in Painting, as we may learn from an ancient Inscription near St. Mary's Church at *Rome*; wherein Mention is made of a Picture of the Virgin *Mary*, in these Words: *Una ex 7 ab Luca depictis*, one of the seven painted by St. Luke.

It is generally believed, he was converted by St. Paul at his first being at *Antioch*, and became his constant and Fellow-Labourer in the Ministry of the Gospel. His Writings, which are contained in two Books, namely, his *Gospel*, and his History of the *Acts of the Apostles*, written in *Greek* for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Stile, that they manifest how great a Share he had in the native Genius of his Birth-place; where, 'tis thought, the first was written during his Travels with St. Paul, about the Year 56; who, 'tis supposed, assisted him in composing the same, insomuch that it has been called St. Paul's *Gospel*; which might seem probable enough, did not St. Luke expressly declare, that whatsoever he writ in this *Gospel*, he received from the Testimony of those, who, from the Beginning, had been Eye-witnesses of all our Saviour's Works and Transactions. And, as St. Austin saith, the Holy Spirit so dictated to St. Mark and St. Luke, who were Disciples to the Apostles, as St. Matthew and St. John, who were Apostles themselves, that in a Manner they are one.

The History of the *Acts of the Apostles* was doubtless written at *Rome*, when he was there with St. Paul in his first Imprisonment. In his *Gospel*,

he chiefly insists upon those Things which relate to the Sacerdotal Office of Christ, and supplies what seemed wanting in both the preceeding Gospels: In the *Act̄s of the Apostles*, he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and St. Paul especially, of whom he was best able to give an Account, having been his constant Attendant; and enlarges particularly upon the great *Miracles* wrought by the *Apostles*, as being the grand Confirmation of the Truth of Christ's Resurrection.

So far as he travelled with St. Paul, and was his Coadjutor in the Ministry, we have a certain Account of in Scripture; but where he preached afterwards is not so apparent. Some say he went Eastward, and preached in *Egypt* and several Parts of *Lybia*: Others, that he planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is uncertain; but *Nicephorus* writes, that as he was preaching in *Greece*, the common People seized him, and for want of a Cross, hanged or crucified him upon an Olive Tree, in the 48th Year of his Age, being never married.

*Histricus*, from the *Arabick Copy*, affirms, he was martyr'd at *Rome*, Anno 74, after St. Paul's first Imprisonment there, who departed thence, leaving St. Luke behind to supply his Place; which, he says, was the Reason why he no longer continued his History of the *Act̄s of the Apostles*. He is commemorated on the 18th of *October*.

St. John was of the Town of *Bethsaida*, the Son of *Zebedee*, and *Mary* furname *Salome*. *Mary* was Daughter to *Cleophas*, Sister, or rather Cousin-German to the *Blessed Virgin*; and Brother to St. *James*, named the Great. Some have thought he was the Disciple of *John* the Baptist, who went with St. *Andrew* to *Jesus*; but the Time of his Conversion is uncertain: However he was present at the Cure of St. *Peter*'s Wife's Mother, the raising of *Jairus*'s Daughter, and the Transfiguration on the Mount with his Brother *James*, to whom our *Saviour* committed the Care and Maintenance of his Mother, the *Blessed Virgin*; and she, on the other Hand, was advised to consider him as her Son: Upon which he took her to his House; which, *Nicephorus* says, he purchased in *Jerusalem* of *Annas*, the High Priest.

JESUS

JESUS CHRIST, when he called him to the Apostleship, being about 26 Years old, gave him and his Brother the Name of *Boanergers*, or the Sons of Thunder, to shew the Strength and Greatness of the Faith.

He was the youngest of the Apostles; and St. Austin believed that our Lord shewed him particular Kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind by his *Gospel*, *Epistles*, and *Revelations*.

He continued at his House till the Death of the Virgin *Mary*, which Eusebius faith was in the Year of our Lord 48, and some Time after took his Journey into *Asia*, as falling to his Lot, and founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelphia*, *Laodicea*, &c. from thence it is thought he went Eastward, and preached in *Parthia*; about which Time, 'tis said, he wrote his *Epistles*; and having thus spent many Years, *Domitian*, the Roman Emperor, publishing an Edict for the destroying of all Christians, the *Apostle* was sent bound to *Rome* by the Pro-consul of *Asia*, as a Disturber of the Peace of the Empire; where he was treated with all the Cruelty that brutish Rage could suggest, for the Tyrant commanded him to be thrown into a Caldron of scalding Oil all in a Flame, in the Presence of the Senate; but, like the three *Hebrew Children*, he came out unhurt, having the Honour of *Martyrdom* without suffering the Torment. This great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporages* in the *Egean Sea*, to be employed in digging the Mines: In which disconsolate Place, being divinely inspired, he wrote the *Book* of his *Revelations*. After the Death of *Domitian*, who was slain for his Tyranny, the Senate disanulled all his Acts, and St. *John* returned to *Ephesus*, under the mild Government of *Nerva*; and St. *Timothy*, the former Bishop, being martyr'd for preaching against the Lewdness and Idolatry of the *Heathen Feasts*; he continued here, and wrote his *Gospel* upon this Occasion, and lived to the Beginning of *Trajan's Reign*, aged 98 Years, or upwards, as some of the antient Fathers affirm. This Saint's Day is kept December 27.

St. *Andrew*, the Scotch Patron, was Brother to St. *Peter*, and is the first mentioned by Name to have been a Follower and a Disciple of *CHRIST*,

being

being probably with St. John, a Disciple of John the Baptist, as St. Epiphanius observes.

After our LORD's Ascension, and the Descent of the Holy Ghost upon the Apostles, when they chose among themselves, by Lot, what Part of the World each of them were to go to, St. Andrew is said to have had Scythia, and the adjacent Regions, assigned him for his Province; to which he travelled thro' Galatia, publishing the Tidings of Salvation in his journeying, to the Gentiles.

He staid and preached the Gospel at Amynsus, then went to Trapezus, and so on to Nice; where he resided two Years: From Nice he went to Nicomedia, thence to Chalcedon, and so thro' Proponitis, and by the Euxine Sea to Heraclea, converting a great Number to the Truth, and ordained Presbyters and Deacons among them: From Heraclea he went to Amestris; but meeting with ill Usage, he departed to Sinope, the Birth and Burial-place of Mithridates, King of Pontus, where the Jews fell upon him with such Fury, that he was carried out of the City for dead; but he returned again and brought many of them to a Sense of their Errors, and was treated more civilly. At his first coming, he met with his Brother Peter, who bore him Company some Time. From Sinope he returned to Amynsus, so to Trapezus and Samasata, (the Birth-place of Lucian) in his Journey to Jerusalem; and after a short Stay, he is said to return to his Scythian Provinces; and, preaching with Success at Sebasteapole, a City on the Euxine Shore, he removed to Chersonesus, a populous City within the Bosphorus of Thrace, and then came back to Sinope, to confirm the Churches he had thereabouts planted; and some say, ordained Philologus, one of St. Paul's Companions, Bishop thereof: From thence he came to Byzantium, afterwards built by Constantine, and from his Name called Constantinople; where he is said to have founded a Church, and ordained St. Paul's Fellow-Labourer Stachus, first Bishop thereof.

Being banished from this Place by the Governor, he fled to Agripolis, where he staid two Years: Then travelling thro' Thrace, Macedonia, Thessaly and Epirus, he settled at last in Patræ, a City of Achaia; where he sealed, with a resolute Martyrdom, the Verity of that Truth which he preached in so many Countries and Places, by Agras, Pro-consul of Achaia, who came to Patræ, at the Time of his being there, and was so exasperated,

rated, because he had converted his Wife *Maximilla*, and his Brother *Stratus*. His naked Body was scourged by seven of the Lictors, one after another, and afterwards tied to the *Cross* with Cords, to make his Death the more lingering; where he hung two Days, still exhorting the People to stand fast in the Faith. Being dead, his Body was embalmed and decently buried by Order of the Pro-consul's Wife, *A. D. 95*, under the Persecution of *Domitian*. In the Year 357 it was removed by *Constantine the Great*, to *Constantinople*, and buried in the Church he had built in Honour of the Apostles, remaining so incorruptible, that in *Justinian's Time* his Body was found in a Wooden Coffin among the Rubbish, and with great Care repositored in the former Place, as we read in a Book called the *Acts of St. Andrew's Passion*, said to be wrote by the *Achaian Presbyters* and Deacons, who were present at his Execution. We commemorate this Saint's Day, *November 30*.

St. Peter, styled the Prince of the *Apostles*, is generally accounted the Son of *Jonah*, *Jonas* or *John*, a Fisherman at *Bethsaida*, in the *Upper Galilee*, belonging to the Tribe of *Napthali*, on the Banks of the Sea of *Tiberias*, or Lake of *Gennesereth*. It is said he was born three Years before the Blessed Virgin, *A. M. 4034*. At his *Circumcision* he received the Name of *Simon*, or *Simeon*, to which our Saviour added that of *Cephas*, which signifies a Stone or Rock; from whence *Peter* became his usual Name. Both he and his Brother *Andrew* were from their Childhood brought up in the Fishing Trade; as were likewise *James* and *John* the Sons of *Zebedee*: And these four were the first that *Jesus* received into the Number of his Disciples.

St. Peter, after his Communication with our Lord, for a while returned to his Fishing Trade; but after our Saviour had confirmed his Doctrine by such miraculous Draughts of Fishes, and had strengthened his staggering Faith, he left all and followed him.

We read in the *Acts of the Apostles*, of St. Peter's Preachings, Travels, and Sufferings; for the Remainder of his Life, we must depend upon the Fathers, and ancient Writers of the Church.

He wrote his first Epistles to the Churches which he had planted in *Asia the Less*, namely, *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, &c. in his journey to *Egypt*; St. *Mark*, as he observes, being with him.

He was Prisoner with St. Paul eight or nine Months at *Rome*, and they were sentenced together to be crucified.

He was executed at his own Request, with his Head downwards, *A. D. 69*, in the 13th or 14th of *Nero's Reign*; after which his Body was embalmed after the *Jewish Manner*, and was buried in the *Vatican*, near the Way called *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers affirm. Over his Grave, saith *Oneiphorus*, was built a small Church, which is now raised to a most magnificent Structure, in Honour of his Name; and is so richly adorned, as may justly now be reckoned one of the Wonders of the World. His Festival is *June 29*, the same with St. Paul, being both martyr'd on the same Day.

St. James, surnamed the Great, to distinguish him from St. James the Less, was, with his Brother John, busy about their Nets in a Ship in the Sea of *Galilee*, when JESUS bid them follow him, promising to make them *Fishers of Men*; which they obeyed, and soon after were called to the *Apostolical Office*.

How St. James steered his Course, after our Blessed Saviour's Ascension, is variously discoursed of; but it is certain we have the last Account of him at *Jerusalem*, where he tasted the Cup of our Saviour's Passion, the first of the Apostles. He was beheaded by the Command of *Herod Agrippa*, the Son of *Aristobulus*, and Grandson to *Herod the Great*, about ten Years after Christ: But the Almighty seeing great Arrogancy in an Enemy of his Gospel, who even thought himself more than Man, smote him by his Angel with an incurable Distemper; he was devoured with Worms, and so died. He was so undaunted, that the Informer against him asked Forgiveness, was converted, and suffered with him. We keep this Saint's Death in Memory upon *July 25*.

St. James, surnamed the Less, the Son of *Joseph*, by his former Wife, recorded to be the Daughter of *Aggi*, Brother to *Zacharias*, Father to St. John the *Baptist*, and might well be reputed the Brother of our Lord, since himself was reckoned the Son of *Alpheus*, a particular Sect of the Jews being so called, as *Joseph* also was: But he got himself a more admirable Name by his extraordinary Holiness, which was *James the Just*.

The Scribes and Pharisees, subtle Dissemblers, went up with him to a Pinnacle of the Temple, that he might be heard of all; but the People below

below openly declaring, Glory to JESUS, Hosannah to the Son of *David*, he was thrown to the Bottom; but not being killed, he recovered Strength to get upon his Knees and pray for his Enemies: But they, still more enraged, were resolved to dispatch him with Stones, till one, more mercifully cruel than the rest, to put an End to his Sufferings, beat out his Brains with a Fuller's Club, about the 89th Year of his Age, and 24th after the Ascension of our Blessed Lord. He was buried in the Place of his Martyrdom near the Temple; where a *Monument* was erected, which remained a long Time after. See the Notes to his *Epistle*. We commemo-rate his Death along with St. *Philip*, being martyr'd at the same Time.

St. *Philip* was born at *Bethsaida*, a Fisherman, and married. Some Authors say he had two Daughters, *Hermione*, who was martyr'd by *Adrian*, and *Eutichica*, who, they say, converted many *Virgins* to the Faith; but his Father's Name is not mentioned in Holy Writ. He took all Opportunities to read the Law and the Prophets, and was called soon after Christ left the Place where *John* was baptizing, commanding him to follow him as he met him in *Galilee*: And being received into the Number of Christ's Disciples, he immediately endeavoured to make others so to do, and ran instantly to *Nathaniel*, a pious and religious Man of his Acquaintance, who he knew would be joyful to hear of the *MESSIAS*, assuring him that he had found him, whom *Moses* and the Prophets had foretold should be the Saviour of the World, which was Jesus of *Nazareth*, the Son of *Joseph*, and the Anointed of God. *Nathaniel* at first doubted, but afterwards was converted, and became a Disciple.

'Tis thought that *Upper Asia* was the Province that fell to St. *Philip's* Lot, where he discharged his Apostolical Function successfully for many Years. He at last betook himself to *Hierapolis*, a rich and populous City of *Phrygia Pacatiana*; where, by his Prayers, he procured the Destruction of a great Serpent or Dragon; and by representing the Stupidity of their Idolatry in worshipping it, he drew great Numbers to embrace the true Faith; which the Magistrates took so heinously amiss, that they apprehended him, scourged him, and hanged him up by the Neck against a Pillar. His dead Body was taken down and decently buried by his Sister *Mariamne*, his constant Companion in his Travels, and St. *Bartholomew* his Fellow Sufferer, who was nailed to the Cross, tho' not executed at that Time

## The A C T S.

Time, such a sudden Fear possessing the People, that they left him. We commemorate this Saint's Death upon the 1st of May, with St. James the Less.

St. Bartholomew was of Cana in Galilee, by Trade a Fisher; and without Doubt, was one of the twelve *Apostles*, tho' mentioned by a different Name: And most are of Opinion, that his proper Name was *Nathaniel*, and that this of *Bartholomew* was given him from his Father *Tholomeus*, as St. Peter is called *Bar-jonas*.

*Eusebius* says he preached in the Country formerly called *India*, now *Arabia Felix*. After the Death of *Philip* he left *Hierapolis*, and came to *Lyconia*; and from thence to *Albanopolis*, a City in *Armenia*, or rather *Cilicia*, where he was seized by the Magistracy, and, by Command of their barbarous *King*, was flead alive; but his Friends had Liberty to bury his Body, which was removed from Place to Place, and at last to *Rome*; where, 'tis said, he rests in the Church of St. *Bartholomew*, in the Isle of *Tiber*. His Festival is kept on the 24th of *August*.

St. *Thomas*'s Birth and Parentage the *Scripture* doth not mention, only it is said that his Surname was *Dydimus*, which in Greek signifies a Twin, and *Thauma*, from whence *Thomas*; is the same in the *Hebrew*. *Eusebius* says, he was also called *Judas*, was a *Jew*, and probably a Fisherman and *Galilean*.

St. *Gregory* says, he was more profitable to the *Church* than the other Disciples, on Account of his Slowness of Belief concerning our Saviour's Resurrection.

St. *Origen* reports, that the Part allotted him was *Parthia*, which then contained all *Persia*; wherein were the *Medes*, *Perians*, *Carmanians*, *Hyracianians*, *Bactrians* and *Magi*: And some write that he preached in *Ethiopia* and the *East Indies*, as far as *Sumatra*, anciently *Toprabane*, and at last came to *Malabar* in the Country of the *Brachmans*.

St. *Chrysostom* says, that St. *Thomas*, tho' at first the most weak and incredulous, became the most ardent and invincible of all the Apostles, travelling thro' most Parts of the World, and doing his Duty in the Midst of barbarous Nations, without any Care for his Security or Life.

St. *Austin* says his Zeal for the *Gospel* of Christ hastened his Martyrdom; for the *Brachmans*, fearing the Loss of their Trade, by introducing a

new Religion, resolved to dispatch him: And knowing that he used daily to resort to a certain *Tomb or Monument*, to exercise his private Devotions, they went thither with some armed Men, and finding him intent at Prayer, they poured upon him a Shower of *Darts and Stones*, and run him thro' with Lances, in the Year of C H R I S T 66. His Body was buried by his Companions in the Church he had built in this City; which afterwards became a magnificent Structure. His Festival is on *December 21.*

St. Simon farnamed the *Canaanite*, some of the *Fathers* say, was born at *Cana* in *Galilee*, and that it was at his Wedding our *SAVIOUR* wrought his first Miracle, by turning Water into Wine; for it is evident that all the *Apostles* were *Galileans*: But others think he was so called, because he was of a hot and sprightly Temper, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which signifies *Zeal*; or else from a particular Sect among the *Jews* called *Zealots*; a People, who, according to the Example of *Phineas*, that executed Punishment upon *Zimri* and *Cofbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the Time of *Mattias*, (from whom issued the Family of the *Maccabees*) and continued among the *Jews* till our Saviour's Time; who himself, in Imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money-Changers.

There is very little spoken of *Simon* in the *Gospel*, more than that our Blessed Lord chose him into the Number of his twelve Apostles, because he was so eminent for his Faith and Charity. He was very zealous for the Honour of his Master, being furnished with all necessary Gifts and Graces for the Ministry.

He is said to have preached the *Gospel* in *Egypt*, *Cyrene*, and several Parts of *Africa*; and leaving these Countries, he went into *Lybia* and *Mauritania*; where he performed great Miracles: And lastly, he came over to the Western Islands, particularly *Great Britain*; and having converted and baptized great Numbers to the *Faith*, and undergone a World of Troubles, Difficulties, and Persecutions, he was put to Death by the Infidels, and buried there, as *Nicephorus* relates; but *Bede* and other Authors, in their *Martyrologies* say, that St. *Simon* suffered a glorious Death by the idolatrous Priests, at *Suanir*, a City in *Perisia*; but where this is situated

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our Geographers do not mention, unless it should be the Place where the *Suani*, a People mentioned by *Pliny* and *Ptolemy*, dwelt; which they say was *Colchis*: But this is all Conjecture, and the Time of his Death uncertain, tho' undoubtedly martyr'd. His Festival is kept on *October 28*, along with St. *Jude*.

St. *Jude*, by the ancient Fathers, is termed a Zealot, (*See the Observations on his Epistle*) and was one of the four Sons of *Joseph*.

He was a married Man, and had Children by his Wife, named *Mary*. He was chosen an Apostle in the Year of Christ 31, a little after the Passover, and afterwards constantly attended upon our Saviour's Person and Ministry.

After the Ascension of our L O R D, having received a Portion suitable to his Place and Office, St. *Jerom* says he was sent by the rest of the Apostles to *Agbarus*, King of *Edeffa*; tho' *Eusebius* affirms, that St. *Thaddeus* who went thither, was one of the 70 Disciples: But the modern *Greeks* and *Latinis* are bold to assert, that St. *Jude* preached in *Edeffa*, and throughout all *Mesopotamia*, compleating the Work of God which St. *Thaddeus* had begun: That he established the Faith in *Armenia* the Greater; and that those People have still a Tradition, that he died in their Country. Others say, he was buried in *Perisia* with St. *Simon*.

It is also related that some of the *Apostles* did labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to the new Converts, and by that Means encouraging them to embrace the Faith of Christ; and that *Jude* was one of these.

He lived till about the Year 62, which was a little after the Destruction of *Jerusalem*.

Some Authors relate that he died at *Berytus*: But others say, that travelling into *Perisia*, after having had good Success in his Ministry for many Years; at last, for inveighing against the superstitious Rites of the *Magi*, he was, by their Contrivance, tied to a Stake and shot to Death with Arrows, which made him long a-dying. His Body is said to be in St. *Peter's* Church at *Rome*, and a Gospel is attributed to him; but both have little Credit given them. This Saint's Day is the same with that of St. *Simon*.

St. *Barnabas* was of the Tribe of *Levi*, and became a Disciple of Christ in his Life-time, and is said to be the Chief of the 70 Disciples. He had

an Estate in the Isle of *Cyprus*, which he sold for the Use of the poor Brethren, &c. at the Disposal of the *Apostles*; all the *Christians* at that Time doing the like in Proportion to their Abilities, following the charitable Example of St. *Barnabas*, whose Estate was greater than the rest.

He was first named *Joses* or *Joseph*, and the Name of *Barnabas* signifies the *Son of Consolation*, given him on Account of his singular Gift in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclinable to pardon; yet of a very awful and majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled at *Jerusalem*; where St. *Paul*, coming three Years after his Conversion, the *Apostles* would not admit him into their Society, having heard of his Cruelty against the *Christians*, whose very Name was a Terror to them: But *Barnabas* having a greater Confidence of his Sincerity, brought him to the *Apostles*; informing them, that he was satisfied this Man was fully reclaimed from the Spirit of Persecution, being converted by *CHRIST* himself, who appeared to him in the Way as he went to *Damascus*, and reproved his Madness, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's* Relation found Credit with the *Apostles*, and *Paul* was accepted into their Communion; and he exercised his Function with so great a Zeal, that soon after the *Jews* began to contrive to put him to Death.

About five Years after, some Christian *Jews*, who were driven from *Jerusalem*, by the Persecution raised about St. *Stephen*, went down to *Antioch*, and preached the Gospel to the *Jew*s of that City, and converted many.

The *Apostles* at *Jerusalem*, glad to hear this News, sent *Barnabas*, (doubting of their Ability) who was a Prophet and a Teacher, and to whom the Councils of the *Apostles* gave great Commendations. He afterwards fetched *Paul* to *Antioch*, to help forward the Conversion of that City; and they became loving Companions.

He is said to have suffered *Martyrdom*, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Quarter of a Mile of that City. His Festival is kept on *June 11*.

St. *Matthias's* Birth and Parentage is not mentioned in Scripture, or elsewhere, further than he was a *Jew*; but St. *Peter*, in Effect tells us, *Act 1*,

22, 23 that he was one of those Disciples who had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, after he had been baptized by *John in Jordan*, till his Death and Ascension; after which he was elected into the Apostolical Office by the rest of the Apostles, in the Room of *Judas*, who betrayed his Master, and in Despair hanged himself, and thereby made a Vacancy in the College of the Apostles.

After the Dispersion of the Apostles to the several Countries allotted them, *Mathias* travelled Eastward, into *Ethiopia*; and in his Travels, met with many Difficulties among a Sort of barbarous and untractable People; however, by the Power of Truth, he converted many to the Faith: At last he was apprehended for a Blasphemer by the *Jews*, and by them stoned to Death, for having by his Doctrine and Miracles in *Palestine*, converted a great Number to *Christianity*.

*Aramus*, the younger, High Priest to the *Jews*, having put *James* the Less to Death, apprehended *Mathias* at the same Time, in *Galilee*, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing *Jesus of Nazareth* to be the true Messiah, he condemned him to be stoned; and the Sentence was immediately executed.

Some Authors say, that his Body having been kept a long Time at *Jerusalem*, was transported thence by *Helena*, the Mother of *Constantine the Great*, to *Rome*; where some Parts of his Corpse are shewed at this Day with great Veneration. Others report that they were brought to *Triers* in *Germany*. The Day set apart in Honour of this Saint is *February 24*.

*St. Paul* was born at *Tarsus*, of an ancient *Jewish Family*, of the Tribe of *Benjamin* in *Judea*, and had his Education in that City, which was then a more flourishing Academy than at *Athens* and *Alexandria*. In the Schools of *Tarsus* he was educated from his Childhood in all the polite Learning of the Ancients, yet at the same Time he was brought up to a manual Trade, as even the most learned of their *Rabbies* were; it being a Maxim among the *Jews*, that he who taught not his Son a Trade, made him a Thief: For Learning of old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind: So that the *Rabbies* were denominated from their Trades; as the Rabbi *Judah*, the Baker; Rabbi *Jochanan*, the Shoemaker; and *Paul* was a Tent-maker; and being a great Proficient under *Gamaliel*, he became a strict Professor of the *Sect* of the *Pharisees*,

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who were generally great Applauders of their own Sanctity, and Despisers of all others as Reprobates, and unworthy of their Society. Our Apostle was too deeply infected with the Genius of this fiery Sect; so that when the Blood of the Martyr Stephen was shed, *I* (saith he with Sorrow after his Conversion) *was standing by and consenting unto his Death, and kept the Raiment of them that slew him.* Nay, of all the Apparitors and Inquisitors approved by the Sanhedrim to execute their Warrants upon these upstart Hereticks, as they called them, who preached against the Law of Moses, and the Tradition of the Fathers, he was the Man that strove to be the forwardest. In this Zeal, as he was in the Way to *Damascus*, to execute his Office with some other Zealots, breathing out Vengeance and Destruction against the innocent Christians, on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement, and at the same Time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecuteſt thou me?* To which, amazed as he was, he answered, *Lord, who art thou?* The Voice replied, *I am Jesus whom thou persecuteſt.* He asked again, *Lord, what wilt thou have me to do?* Upon which he was bid to rise and go to *Damascus*, and there expect what should further be revealed to him. Rising from the Ground, he found he was blind; and he continued three Days fasting, and probably then had the celestial Vision mentioned by him, wherein he heard and saw Things past Utterance, and had those Divine Revelations, which gave him Occasion to say, that the Gospel which he preached was not taught him by Man, but he had it revealed to him by JESUS CHRIST.

After three Days, *Ananias* one of the 70 Disciples, came to him by the Command of the Lord; and having laid his Hands upon him, his Sight was restored to him, and the Gift of the Holy Ghost conferred on him: Presently after he was baptized and made a Member of the Church, to the great Joy of the rest of the Disciples.

He afterwards grew more eminent for his Preaching, Epistles, Travels, and Persecutions, than any one of the Apostles: All which are largely declared in the Acts of the Apostles and his several Epistles, and are briefly summed up by himself in *Cor. xi.* against the Reproaches of some Teachers

ers who envied him, saying, *Are they Hebrews? So am I. Are they of the Seed of Abraham? So am I. Are they Ministers of Christ? I am more; in Labours more abundant, in Stripes above Measure; in Prisons more frequent, in Deaths often.* Of the Jews five Times received I forty Stripes save one (according to the Manner of the Jews, whipt with seven Thongs tied to a Stick seven Times): *Thrice was I beaten with Rods, (or rather Bushes with sharp Pricks on them): Once was I stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Deep: In journeying often, in Perils of Waters, in Perils of Robbers, in Perils by my own Countrymen, in Perils of the City, in Perils in the Wilderness, in Perils by Sea, in Perils among false Brethren, in Weariness and Painfulness; in watching often, in Hunger and Thirst, in Fasting often, in Cold and Nakedness.*—[See the Introduction to his Epistles.] Having in these and many other Instances, served God and his Church, in the Gospel of his Son, about the ninth Year of Nero he suffered Martyrdom: And tho' being a Roman Citizen, he ought to have had the Privilege of being tried by the Roman Law; yet Nero, a Person whom Lewdness and Debauchery had made seven Times more a Pagan than any Custom or Education could have done, would hear nothing on his Behalf: For on the 22d. of June, A. D. 66, being of a great Age, this blessed Apostle embraced Death as a welcome Guest, just at the same Hour that it was foretold him. He was beheaded at *Aqua Salvia*, and interred at *Vic Ostiensis*, three Miles from *Rome*, where *Constantine the Great* afterwards built a sumptuous Church. His Festival is kept with that of St. Peter.

Now it is to be noted, that the Holy Ghost not acting after the Manner of Men, hath laid down in the most natural Way, easy to be understood by all Men, in this Work of the Evangelist *Luke*, the Grounds and general Model of the Christian Church; which has been followed in such a Manner by the ancient Fathers, that all Pastors, in succeeding Ages, may apply the great Labours of the *Apostles* for a Rule and Pattern, and this Book of the *Acts* as a Directory of our Ecclesiastical Economy, or Church Government; without a steady and untainted Perseverance in which, no Kingdom or State can stand.

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This is called Christianity, which is the *Doctrine of Salvation*, delivered to Man by Christ Jesus, the Son of God; who, assuming our Nature of a pure Virgin, taught the true Way to Happiness, confirming his Doctrine by Signs, Miracles and Prophecies, at length sealed it with his Blood; and having suffered Death for our Sins, he rose again for our Justification, ascended to his Father, leaving twelve *Apostles* behind him, to propagate this Doctrine thro' the World, which they did accordingly; confirming their Words with Miracles, Prophecies, and their own Blood: And so this Light of the *Gospel* scattered all the Fogs of *Gentile Superstition* which had spread itself thro' all the known Parts of the World. At the Sight of this Ark of the new Covenant, the Dragon of Idolatry fell to the Ground: When this Lion of the Tribe of *Judah* did roar, the Devils hid themselves in their Dens. *Apollo* complained that his Oracles failed him, and that the Hebrew Child had stopped his Mouth. When it was proclaimed at *Patotei*, by *Thomas*, the Egyptian Ship-master, that the great God *Pan* was dead, all the evil Spirits were heard to howl and bewail the Overthrow of their Kingdom. *Porphyry* complained that the Preaching of *CHRIST* had weakened the Power of their Gods, and hindered the Gain of their Priests. The Bones of *Babylas*, so hindered *Apollo*, that he could deliver no Oracles while they were there. The *Delphick Temple* fell down with Earthquake and Thunder, when *Julian* sent to consult that Oracle. Such was the irresistible Power of the two-edged Sword which came out of Christ's Mouth, that nothing was able to withstand it. The Little Stone cut out of the Mountain without Hands smote the great Image of *Nebuchadnezzar*, and brake it in Pieces. To the *Doctrine* of twelve poor weak *Fishermen* did the great Potentates of the World submit their Sceptres. *Thus the Stone which the Builders refused, became the Head Stone of the Corner; it was the Lord's doing, and it is marvellous in our Eyes.* The terrible Beast which with his Iron Teeth destroyed all the other Beasts, is destroyed by the Weakness of Preaching; against which, the more the *Roman Empire* struggled, the more it was foiled, and found by Experience, that the Blood of *Martyrs* was the Seed of the Church, which conquered the great Conquerors, not by acting, but with suffering; not with the Sword, but by the Word; not only in their Life and Preaching, but by their Death and Torments.

Having finished my Designs thus far, it necessarily follows here for me to shew a more particular Meaning, why our Church commemorates the Life and Martyrdoms of our Saviour and his Apostles, after the Manner of fixt and moveable Feasts, and then I shall endeavour to bring down this Succession to the present Time.

The *Birth of our Saviour* is the first fixed Feast taken Notice of in our Common Prayer Books, after the Sundays in *Advent*, and is commonly called *Christmas-Day*, commemorated *December 25*, about which Time Christ was born in the Year of the World 4000.

*Innocents Day* is the next (except St. Stephen's and St. John's already mentioned, as the rest of the Apostles are, in the Account of their Lives and Martyrdoms) and is kept *December 28*, when *Herod* caused the young Children of *Bethlehem* to be slain, hoping thereby to destroy CHRIST, among whom was his own Son.

*Circumcision* (or *New Year's Day*, being the *1st Day of January*) so called from Christ's being circumcised on that Day, whereby he became obedient to the Law, for the Good of Mankind.

*Epiphany*, *Jan. 6*, so called from the Appearance of the *Star* to the wise Men of the East, whereby they were directed to find Christ. It is also called *Twelfth-Day*, because the Feast was celebrated twelve Days after Christ's Nativity exclusively.

*Purification of the Blessed Virgin Mary*, *Feb. 2*, who came to the Temple to be purified after she was delivered of Christ; to which our Women ought to pay strict Obedience. Also called *Candlemas*, from the Mass of that Day wherein the Priest implored a Blessing on the Candles, then used at the Altar.

*Lady-Day*, *March 25*. The Annunciation of the *Virgin Mary*, when the Angel *Gabriel* brought her good News from Heaven, that she should conceive and bring forth a Son.

*St. John Baptist*, *June 24*, born this Day, as promised by an *Angel* to *Zachary* his Father, was the Forerunner of our dear Redeemer. He lived a most abstemious Life, and was beheaded by *Herod*, a bloody Tyrant, for reproving his incestuous Marriage with his Brother's Wife.

St. Michael

## The A C T S.

St. Michael, or Michaelmas-Day, September 29. He fought the famous Battle in Heaven against the Red Dragon, or Devil, Rev. 12.

All Saints, November 1, is kept in Commemoration of the Communion and Fellowship of all the Elect, in the mystical Body of the Son of God, namely JESUS CHRIST.

The Moveable Feasts are so called, because they have not any fixt Days, but vary according to the Time of celebrating Easter.

Septuagesima Sunday, is so called from the Number 70, because between that Day and the Octaves of Easter, as above, are 70 Days.

Sexagesima, eight Weeks before Easter, is always the first Sunday before Shrove-Sunday, being the sixth, as above, before Passion Sunday.

Quinquagesima, seven Weeks before Easter, as above, or Shrove-Sunday, being 50 Days before Easter. Quadragesima, six Weeks before Easter, is the Sunday after Shrove-Sunday, and the first Sunday in Clear-Lent, being 40 Days before Easter.

Shrove-tide, is so called from the Saxon Word Shrove or Shrift. In former Times the People used to prepare themselves, that they might observe Lent religiously, and receive the Sacrament at Easter; and therefore they used to put Ashes on their Heads as a Humiliation for their past Sins, and from whence comes Ash-Wednesday. Clear-Lent is the next Week after Shrove-Week. Mid-Lent is the third Sunday before Easter. Palm-Sunday is immediately preceding Easter, and so called from the Branches of Palm strewed before CHRIST, at his triumphant Entry into Jerusalem. There is a Day called Maunday-Thursday, is the last Thursday in Lent, and held by the Papists (among others of their Festivals) in great Esteem, to commemorate CHRIST's washing his Disciples' Feet, and giving them the Sacrament of his last Supper, so called from Mandatum, the new Commandment he then gave them.

Good-Friday, the Friday before Easter, when the glorious Work of our Redemption was consummated by CHRIST's Crucifixion.

Easter-Day. This is the great Festival of the anniversary Commemoration of our Saviour's Resurrection; which, for its Antiquity and Excellence, challenges the Precedence of all others. It is so called, from a Goddess

of that Name worshipped by the Saxons in the Month of *April*. The Greeks and Latins call it *Pascha*, originally an Hebrew Word, signifying a Passage, applied to the Feast of the Passover; held by the Jews much about the same Time; and in Conformity to their Custom of celebrating the *Passover* as God had commanded should be in the first Month, and on the 14th Day of that Month in the Even: The Nicene Fathers ordered that the 14th Day of the Moon from the Calendar New Moon, which immediately follows after the 21st of *March*, at which Time the *Vernal Equinox*, or when the Sun entered into the first Point of *Aries*, happened upon that Day, should be deemed the Paschal Full Moon, and that the Sunday after, because our SAVIOUR rose on the Day of the Jewish Passover, should be *Easter-Day*; and it is upon this Account that our Rubrick in the Common Prayer Book has appointed it upon the first Sunday after the first Full Moon immediately following the 21st Day of *March*. Whence it appears that the true Time of celebrating Easter, according to the original Institution of the Feast of the *Passover*, as well as according to the Intent of the Council of *Nice*, was to be the first Sunday after the first Full Moon immediately following the *Vernal Equinox*, or when the Sun entered into the first Point of *Aries*: And this was the principal View Pope *Gregory* had, when he reformed the *Calendar*, to celebrate *Easter* according to the Intent of the Nicene Council. *Lov Sunday*, so called, is the next Sunday after *Easter*. *Rogation-Week* is the fifth Week after *Easter*; and was so called, from the Questions that were asked by the *Apostles*, to those that they admitted to preach the *Gospel*.

*Holy-Thursday* or *Ascension-Day*, is a Feast solemnized in Memory of CHRIST's Ascension into Heaven, in Sight of his *Apostles*, 40 Days after his Resurrection.

*Whit-Sunday*, or *Pentecost*, is the seventh Sunday after *Easter*, called *Whit-Sunday*, from an ancient Custom of the primitive Christians, who, at that Time, cloathed themselves in White; and *Pentecost*, because it fell on the 50th Day after the Resurrection, when the *Holy Ghost* came upon the *Apostles* in Tongues as it were of Fire.

*Trinity-Sunday*, a Feast celebrated in Honour of the *Holy Trinity*, and is the next Sunday after *Whituntide*, succeeded by about twenty-five Weeks

Weeks, called *Sundays in Trinity*, after which begin the four Sundays before *Christmas-Day*, called *Advent Sundays*, or the Sundays before the Coming of CHRIST. For farther Particulars, see my *Supplement to the Almanacks*, for the Year 1752.

In most Christian Countries, they have, as well as we established Liturgies, with Rites and Ceremonies; and generally speaking, do expect from their Subjects, *Obedience* to those *Ordinances*, and there are Directions given in the Rubrick of the *Common Prayer*, for our decent Behaviour in the House of GOD.

Let it then be considered, that the *Liturgy of the Church of England*, is so excellent in all the Particulars of its *Service*, as not to be equall'd by any other *Divine Collection* of public Prayers in the World; and well it may so be, being compiled by those most learned, judicious, and truly pious Divines, viz. Dr. CRANMER, Arch-Bishop of Canterbury, and Martyr.—Dr. GOODRICK, Bishop of Ely.—Dr. SKIP, Bishop of Hereford.—Dr. THIRLEBY, Bishop of Westminster.—Dr. DAY, Bishop of Chichester.—Dr. HOLBECK, Bishop of Lincoln.—Dr. RIDLEY, Bishop of Rochester,—afterwards Bishop of London, and Martyr.—Dr. COX, King EDWARD's Almoner.—Dr. TAYLOR, Dean of Lincoln, and Martyr.—Dr. HEYNES, Dean of Exeter.—Dr. REDMAN, Dean of Westminster.—Mr. ROBINSON, Arch-deacon of Leicester.—Whose sincere Aim in the whole Work, aided by the *HOLY GHOST*, was the *Glory of God*, and *Salvation of Man*, as will appear to all rational People, that will seriously, and without Prejudice peruse the same devoutly. It is composed in most significant Words and Phases, and this *Encomium* is given of it, by *Act of Parliament*, in the second Year of Edward the Sixth, A. D. 1548.

The *Feasts* and *Fasts* of the Church of England are Days, that are kept in Memory of our SAVIOUR and his *Apostles*, who suffered Martyrdom for the Profession of the Christian Faith, and therefore they are called *Holy Days*, and are religiously to be observed by us; and thus we may see how prudently our Ancestors have acted in succeeding Generations, even from the Time of the Apostles, for good Economy and Church Government. The Ministry of the Gospel is the Dispensation of divine Mysterie, manifested

fested by Christ's coming in the Flesh; this Ministry hath three Parts, viz. the Preaching of the Gospel, the Administration of the Sacraments, and the Exercise of Church Discipline, which was first founded by the Apostles.

Peter and John founded the Church of Samaria, *Acts* viii. 14. Peter the Church of Cesarea, *Acts* x. 44, 45. Paul the Church of Corinth, *Acts* xviii. 9. 1 Cor. iii. 10.—iv. 5. the Church of the Galatians, *Gal.* iv. 19. &c. And where an Apostle could not do this Work, it was compleated by their Deputies, or Evangelists, as Barnabas founded the Church of Antioch, *Acts* xi. 22, &c. and all tended to proclaim Salvation to Mankind by the Death of Christ, throughout the World; which did not prevaricate from its Original for some Time, though there were always Contemners of the Word, as there is now, till their Tenets were weakened, and they began to seek out their own Inventions, and from whence sprung so many erroneous Opinions in Religion, which have been hatched since the Time of the Apostles, their Successors, and the Primitive Fathers. The Apostles differed as much from their Successors, as they did from their Successors; because they were immediately called by Christ, but their Successors by them. The Apostles Doctrine was the Rule and Canons by which they framed their Sermons, which the ancient Fathers of the Church had in its infant Purity, and they continued in their Faith for many Ages, as St. Ambrose, St. Austin, Cyprian, Chrysostom, Athanasius, Basil, Epiphanius, Irenaeus, Tertullian, &c. (as we may read in Cave's Lives of the Fathers) and others of the ancient Fathers do attest.

These Fathers were called Popes from the Greek Word *PAPA*, i. e. Father, and was a Name anciently given to all Bishops; but about the End of the eleventh Century, when Pride and Corruption had waved that Government, propagated and established by the Apostles, &c. Pope Gregory VII. ordered that the Name of Pope should peculiarly belong to the Bishop of Rome; and from hence the Pope is said to be Successor to St. Peter, who they say was the first Bishop of Rome.

Though the Power of Religion in the Apostles Time was so irresistible, that it carried all, like a Torrent before it; yet it grew so weak, that it yielded to Mahomet an Arabian Imposter, born A. C. 527, his Father a

Pagan

Pagan, and Mother a Jewess, who made himself Captain of a rebellious Crew, among whom, by the Help of Sergius a Monk, he introduced the Turkish Religion contained in the Alcoran; hence Christianity decreased in most of the Eastern Parts, and Mahometanism prevailed. When God saw that the ungrateful Professors of Christianity began to loath that heavenly Manna, and to covet for Quails of New Doctrine, he gave them leave to eat, and poison themselves therewith; and in his just Judgments removed the Candlestick from those who rejected the Light, and took Pleasure in Darkness. Open Persecution first began by Nero the Tyrant, fifty-six Years after CHRIST'S ASCENSION; but Heresy, immediately after CHRIST'S Departure, about the sixth Year, in the Beginning of Caligula's Reign, by Simon, called Magus, because he was reckoned a Magician: He was a Samaritan by Birth, and a Christian by Profession; and would have bought the Gifts of the Holy Ghost for Money, *Acts viii. 18.* After him sprung up Menander, Nicholas, the Gnosticks, Nestorians, and many others after them, who spread their damnable Errors far and wide over the Earth; denying and confounding the Doctrines of the Trinity, Incarnation, and almost all the other Articles of our Holy Faith. *Rev. ii. 6.* It was upon the Principles of these deluded Hereticks that Mahomet founded his Paradise, mentioned in the Alcoran; I mean their living in common with Women, their carnal Delights, the Reigning of the Saints a thousand Years in the City of Jerusalem, &c. which drew Arabia and all Syria into his Heresy. See Isidore, Theodoret, Evagrius, Nicephorus, Socrates, Sozomen, and others.

After the same Manner, and for the same Reasons, tho' not in the same Particulars, the Greek and Romish Churches grew corrupted, and had Diversity of Opinions in each of their Doctrines, as appear in Russia or Muscovy of the former, and in France and Italy in the latter, &c. They altogether at the Beginning were taught the pure Doctrine of the Catholick Religion, embraced one Faith, and believed in one God. But when the Christian Religion was opposed by Persecutors, many Holy Men and Women, to avoid their Fury, retired into desert Places, where they lived in Caves, and subterraneous Holes, and applied themselves to Fasting, Prayer,

and Meditations in the Scriptures. These were called *Eremites*, from the Desart where they lived; *Monachi*, from their singe and solitary Life; and *Anchorites*, from their living apart by themselves. Such were *Paul the Eremite*, *Anthony*, *Hilarion*, *Basil*, *Hierom* and many others. After growing weary of the Desarts, and Persecutions being at an End, they betook themselves into Towns and Cities, where they lived together and had all Things in common within one Building, which they called a Monastery, Convent, or Cloister. These *Monks*, because that they were inclosed from the rest of the World, were called also Wrestlers in Christi-anity, the Lord's Inheritance, and Philosophers, from their Study and Contemplation of divine and human Things. As the Men had their pecu-liar Houses, so had the Women, and were called *Nunnae* or *Nuns*, from the Egyption Word *Nunnus*, where the first Monastery was erected. After this Manner lived *Elias*, *John the Baptist*, and *Christ* himself, to avoid Persecution.

These *Eremites*, or *Primitive Fathers*, spent their Time in working, preaching, praying, fasting, meditating, compromising Matters between Christians, visiting the Sick, curing Diseases, and casting out Devils. *Paul the Theban* was contented to live in a *Cave*, with a Piece of dry Bread brought to him by a *Raven* every Day, had only Water to drink, and was cloathed with Leaves of Palms. *Anthony* was satisfied with the like, and used to fast sometimes two Days together, and to watch and pray whole Nights; he disputed oftentimes with the *Arians*, and *Meletians*, in Defence of *Athanasius*, and interceded many Times with the Emperor *Constantine*, for distressed Christians. *Hilarion* inhabited a little Hovel, which he made himself of Shells, Twigs, and Bullrushes, four Feet broad, and five Feet high. His Garment was Sack-cloth, which he never put off; and most of his Food, Roots and Herbs: Six Ounces of Bread contented him from 30 Years till 35; from that Time till 63, he used Oil to repair his decayed Strength; and from 64 till 80 he abstained from Bread, and died in a good old Age. They used to eat but once in a Day, which was at Sun-set; rather than be idle, they used to make themselves Baskets of Bullrushes, and lay on the Ground. Thus did these primitive *Eremites* spend their Days, not in Chambering and Wantonnes, Surfeiting and Drunk-

Drunkenness; but in Temperance, Sobriety, Hunger, Thirst, Heat, and Cold; not in placing Religion in Saying, but in Suffering; not in good Words, but good Works; not in talking of Scripture, but in walking by Scripture. See *Hierom, Sozomen, Nicephorus, and Athanasius*, on their Lives.

From the *Eremites* proceeded the *Austin, Augustin, Dominican, Benets, or Benedictine, Barnardine, Franciscan*, and all other Sorts of Monks and Fryars, in the *Romish Church*; and from hence arose the *Gilbertines*, and other Orders of Religion in *England*, A. D. 1148. The *Bethlemites* about the Year 1257, had their first Residence in *Cambridge*: They were apparelled like the *Dominicans*, but on their Breasts they wore a red Star like a Comet, in Memory of that Star which appeared at Christ's Nativity, and this gave Rise to our different Orders of Knighthood; but the first religious Knights in Christendom were the *Johannites*, or Knight-Hospitallers of St. *John Baptist*, who got Leave of the Caliph of *Egypt* to build a Monastery in *Jerusalem*, dedicated it to the Virgin *Mary*, and sent an Abbot and Monks to inhabit it from *Amalphia* in *Italy*, A. C. 1099. The Knights of St. *George* in *England*, or the Garter, were initituted by K. *Edward III. Anno 1351, &c.* See *Balæus, Cent. v. Heutercus, lib. 4. Rapin of England*, and *Sir Walter Raleigh's History of the World*. After the Year 1500, started several other religious Orders, such as poor Pilgrims, Jesuits, and the like. Pope *Paul III.* gave the Jesuits Power to make as many Rules and Constitutions as they pleas'd, too numerous to mention here, in several Bulls. Pope *Julius III. Paul's Successor*, admitted them to erect Universities where they thought proper. *Pius IV.* confirmed all this, and a thousand more of their superstitious Rights and Ceremonies. *Gregory XIII.* allowed them to have their Conservators, Judges and Advocates, &c. and to burn such Books as they disliked, and to be the Pope's Library Keepers, so that with their own Cunning and Industry, in the Space of 75 Years, *Anno 1608*, they had 293 Colleges, 123 Religious Houses, were in Number above 10500, and raised out of their Colleges a Revenue of 200,000 Crowns per Annum to the Pope.

The Practice of the *Roman Church* was now directly contrary to that of the Primitive Church; and therefore who can originate and derive their Succession

Succession from *Jesus Christ* and his Apostles? We may say, that *Paul* we know, and *Peter* we know, *Jahn* we know, the other Apostles we know, and the Primitive Fathers we know; but who are ye? We know not from whence ye come, or rather we know you too well; we know you are degenerated and fallen away from your original Purity, and become Idolaters as the Heathens were; for such is the Adoration of the Host, the Worship of the Eucharist on Supposition of Transubstantiation, and of Images; and they who believed the Sun to be God, and worshipped him on that Account, were more to be excused from Idolatry than you are. In ancient Times there were no half-saving and half-damning Men, such as the State of Purgatory is believed to be in the Church of *Rome*.

From these and the like Objections, from Popish Superstition, the great Reformers *Luther*, *Calvin*, and others, threw off the Popish Yoke, and brought about a Reformation under the Name of Protestants. *Luther*, the first and greatest, was an *Augustin* Friar. He taught that Indulgencies were unlawful; opposed the Invocation of Saints, Image-Worship, Free-will, the Pope's Supremacy, Merit of Works, Transubstantiation, the Mass, Auricular Confession, Absolution, Pugatoty, Extreme Unction, and five Bastard Sacraments. From *Luther* proceeded the Episcopal and established Church of *England*; *Calvin* insisted that the Elect only have saving Faith, that Predestination to Life or Death, depended not on Man's foreseen Merits or Demerits, but on God's Free Will and Pleasure, &c. according to the Presbyterian Church of *Scotland*. These together are the most principal Members of the Church of Christ in *Great Britain* and *Ireland*. Episcopacy and Presbytery are very near a-kin, and therefore need no Contro-verify; and in reconciling them to each other, I conclude this Observation, omitting many Remarks concerning the other Sects of the Protestant Professor.

In the Days of the Apostles, they used to chuse one among the Presbyters, who should be over the rest. *James*, our Lord's Brother, was elected Bishop of *Jerusalem*, and not *Peter*, as the Papists affirm. St. *Mark*, Bishop of *Alexandria*, *Timothy* of *Epheesus*, *Titus* of *Crete*, whom the Apostles left their Successors in Place of their Government. The Apostles are

are called Presbyters, *1 Pet. v. 1.* but Presbyters are not Apostles; the higher Dignity includes the lesser, but not on the contrary, so Apostles are Bishops as we may see, *Acts i. 10.* but all Bishops are not Apostles; so in like Manner, all Pastors are Doctors or Teachers, but all Doctors or Teachers are not Pastors, because they are not confined to one particular Flock.

St. Hierom resembleth Bishops and Presbyters in the New Testament to Aaron and his Sons, in the Old; calling it an Apostolical Tradition, as we learn from his Book of Ecclesiastical Writers, and which *Erasmus* calls, a learned Work, and worthy of such an Author. And tho' the *Scots* admitted of no Bishops for 299 Years after their Conversion, as *Johannes Major* writeth, *lib. 2. Hist. de Gest. Scot. c. 2.* And their Church is governed by Presbyters, having Moderators or Presidents, and Elders, in Effect they are all one; and to reconcile each other, we need only observe, that Presbytery is Episcopacy dilated, and Episcopacy is Presbytery contracted; therefore none ought to blemish the Character of the Episcopal Order, with an Opinion of it's Ecclesiastical Ordination, since we must acknowledge them to be the Successors of the Apostles, and do now supply their Places.



## A short Dissertation on the Epistles of St. PAUL, by the Way of an Introduction.

**T**HE fourteen Epistles of St. PAUL are wrote in a most elegant and perspicuous Stile, comprehending all that is necessary for furnishing a true Believer, with the Mysteries of the Gospel and Doctrine of CHRIST. The Epistle to the Romans was written about the 55th Year of CHRIST, and 11th of Nero. 'Tis placed first, tho' written after several others, in regard of the Dignity of the City where those Christians lived, to whom it was addressed; and contains admirable Precepts for the Conduct of human Life. In that to the Corinthians, he agrees exactly both in Judgment and Expressions, concerning the Doctrine of Faith, advising them to the like Steadiness in Opinion of Things, particularly concerning the Order of the Church; and in all his other Epistles, he endeavours to compromise Matters with the most prevailing Arguments, assuring them to whom he wrote, it was not for the Benefit of himself, but through a Principle of prevailing Love to GOD and Man, and that he employed this Faculty to his Glory and their Good; repeats the chief Articles of the Gospel, concerning the Death and Resurrection of CHRIST, whose Doctrine we all own and adhere. He sums it up upon infallible Grounds, and proves the Resurrection of Believers to be true and out of Doubt, saying to this Purpose, If Christ the Head be risen, he will certainly raise his Members, and give them eternal Life; 1 Cor. xv. 15. &c. He acquaints us with Particulars, that he had by Revelation, communicates to us his great Knowledge in the Mysteries of Religion, interprets the Scripture, and teaches us what we are to believe, without which we are unfit even for Conversation one with another; and this he tells us we must be by the immediate Gift and extraordinary Help of the Spirit of God, without which we are but empty Vessels, and may find of ourselves, that Christ dwells not in our Hearts in Faith, and that we are the Children of Disobedience. But to merit such Happiness as is provided for us by the good Oeconomy of the Blessed Trinity, briefly

briefly summed up by the Apostle in 2 Cor. xiii. 14. And in order to partake of all those Benefits, which CHRIST of his free Grace and Favour has purchased, the Father out of his Love has purposed, and the Holy Ghost does apply, communicate to, and bestow, upon the Elect; let us be stedfast, both in our Hearts and Lives, in the faithful Discharge of those Promises we have made to GOD, who guards the vital Parts of the Soul like a Breast-plate, and bears the Helmet of our Salvation.



# The Epistle of St. PAUL the Apostle to the ROMANS.

## The Sixth Examination.

Q. HOW many are there of the Canonical Epistles?

N<sup>o</sup>. 1 A. Twenty-one. St. Paul wrote Fourteen, St. James One, St. Peter Two, St. John Three, and St. Jude One; which bear their different Names.

Q. What was the Cause that the Apostles wrote Epistles?

2 A. The Variety of Nations, whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in Writing, to cherish their young Faith, which otherwif (like a green Tree which hath not taken deep Root) might be shaken with Contentions and Errors.

Q. Was there any such Thing in Rome at such Time, as St. Paul sent his Epistles thither?

3 A. Yes; the Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. Wherefore did the Jews despise the Gentiles?

4 A. They thought them unworthy to be Partakers of Grace thro' CHRIST, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jews?

5 A. They thought them more unworthy of God's Favour thro' CHRIST, because they had refused him for their MESSIAS, to whom he was first sent.

Q. How did St. Paul take up this Controversy?

6 A. By proving them both guilty of monstrous Sins; and therefore unfit either to reprove the other.

Q. Of what doth he prove the Gentiles guilty?

7 A. Of Idolatry; for tho' they had not the Law written, yet by the Frame of Heaven and Earth, they could not but know there was an omnipotent GOD; and therefore they ought not to have worshipped Idols, chap. i. 20.

Q. Of what doth he hold the Jews guilty?

8 A. Of

8 A. Of Presumption, in thinking they could be justified by the Law; so that neither in the Law nor out of the Law, *i. e.* before the Law was given, can there be any Righteousness.

Q. What then must they depend upon for their Justification?

9 A. Only upon Faith in Christ Jesus, who hath fulfilled the Law for them; for to hear the Law, was no Cause of Justification, but to perform the Law, which none was able to do, but only the Son of God, *chap. ii. 13.* and *iii. 20.*

Q. How doth Paul distinguish the Law?

10 A. Into the Law of the Letter and the Law of Faith.

Q. What doth the Law of the Letter?

11 A. It shews us what Sin is, but doth not purge us from Sin.

Q. What is the Law of Faith?

12 A. Righteousness, obtained without the Law.

Q. How prooveth he that?

13 A. By the Example of Abraham, who was justified by Faith, before he was circumcised, that he might not think Circumcision the Cause of his Justification. *Chap. iv. 10.*

Q. How then doth he draw the

Jew and the Gentile to an Agreement?

14 A. By shewing them, that both the Circumcised and the Uncircumcised shall be saved, if they believe.

Q. What doth Belief bring?

15 A. Peace of Conscience, towards God, thro' our Lord Jesus Christ, *chap. v. 1.*

Q. What doth Peace of Conscience bring?

16 A. Joy in Tribulation; Tribulation brings Patience, Patience Experience, and Experience Hope, that will not deceive us.

Q. How is our Hope made undeceivable?

17 A. By the Love of God, in that when we were his Enemies, he gave his only begotten Son to die for us.

Q. How became we God's Enemies?

18 A. By the Sin of Adam.

Q. Whether was greater, the Condemnation that came thro' the Sin of Adam, or the Justification that came thro' the Righteousness of Christ?

19 A. The Justification that came by the Righteousness of CHRIST, because by one Sin only came Damnation; but CHRIST by Righteousness

counself hath forgiven many Sins; that is, not only the Sins of *Adam*, whereof we were guilty, but many other Sins of our own, which we have since committed.

Q. What bringeth us to the Knowledge of Sin?

20 A. The Law; for we had not known Lust to be Sin, if the Law had not said, thou shalt not covet, *chap. vii. 7.*

Q. Then the more Sin is manifested, the more Grace abounds?

21 A. It doth, but we must not therefore sin, that Grace may abound; *G o d* forbid; because when in *Baptism* we are made Partakers of *Grace*, we die to Sin, and rise again to Newness of Life, *chap. vi.*

Q. What is it to die to Sin?

22 A. To abolish the *Works* of the *Flesh*, such as Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

Q. What is it to rise unto Newness of Life?

23 A. To follow the *Works* of the *Spirit*, which are Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. How are the former rewarded?

24 A. With Death; for the Reward of Sin is Death, *chap. vi. 23.*

Q. How are the Works of the Spirit rewarded?

25 A. With eternal Life, ver. 23.

Q. Are we all subject to Death by the Law?

26 A. Yes, we are all subject to it.

Q. How then can the Cause be good, which is caused by much ill?

27 A. The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law, so that instead of Life, we find Death, *chap. vii. 10.*

Q. How shall we avoid this Danger?

28 A. By living after the Spirit.

Q. Who are they that live after the Spirit?

29 A. Such as obey *G o d*, or in his Fore-knowledge are predestinated thereunto, as St. Paul literally expresses it, *chap. viii. 29.*

Q. Are all Men predestinated to be saved?

30 A. No: Some thro' their own Means are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy, prepared for

for Glory, chap. ix. 15. 18. John xii. 40. Matt. xiii. 14.\*

Q. God is not then the Cause of any Man's Condemnation?

31 A. No, but Sin which reigneth in Man,

Q. What are they called which are to be saved?

32 A. The Children of GOD.

Q. How are we made the Children of GOD?

33 A. Three Manner of Ways; by Creation, Election and Adoption.

Q. Why are these Blessings bestowed upon us?

34 A. Not for any Desert of ours,

but thro' the mere Mercy and Love of GOD.

Q. What Recompence doth he require of us for them?

35 A. Nothing but Love and Obedience.

Q. How is our Love shewn?

36 A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword to seperate us from Christ.

Q. When are we separated from Christ?

37 A. When we love our Sins more than him, and forsake his Will, to follow our own.

Q. Why must we endure any Extremity

\* I know some Places of Scripture have administered Occasion of endless Dispute, wherein Men have waded (as in the Dark) into an Abyss of Doubts of unfathomed Depth, and by their passionate Deceptions, even to Uncharitableness, about that which I am confident is no further revealed than what may make it necessary to be acknowledged a Mystery, and to put Reason to a Trial, to submit to that which it could never comprehend, by any Enquiries, have made Conclusions about the Point, which (*in Natura Rei*) will have, and must hinder and put a Bar against a lively Undertaking, the Purposes of strict Gospel Obedience, and awaken the Application of God's Grace, in pressing Endeavours to work out our Salvation: Therefore, laying aside all Examination of such hidden Secrecies of God, and all unnecessary Disputes about them, I set up my Rest in this one Thing, that I am comfortably confident, that whatsoever God's Election and Predestination is, it doth not contradict his Promises of Mercy, nor his End of giving

Extremity, rather than revolve from GOD?

38 A. Because the Afflictions of this Life, are not worthy of the Glory that will be shewn to us in the Life to come, *chap. viii. 18.*

Q. Do we obtain that Glory then by our own good Works?

39 A. No, but by the Mercy of GOD only; yet Works and the good Motions of the Spirit testify to our Consciences, in the mean Time, that such a Reward is laid up for us.

Q. How are we put from that Glory?

40 A. Only by our Sins.

Q. To whom was this Covenant of Glory made?

41 A. To the Jews first, and then to the Gentiles.

Q. How did the Jews lose it?

42 A. By thinking to become righteous by the Law.

Q. How did the Gentiles obtain it?

43 A. By believing in CHRIST, so soon as they heard of his Name, *chap. ix. 39.*

Q. Why could not the Jews be righteous by the Law?

44 A. Because they could not fulfil the Law.

Q. Are the Gentiles then righteous by fulfilling the Law?

45 A. They

giving Christ unto the World; both which, by the universal Scope of the Gospel, are general and conditional. And it is the Doctrine of the Church of England, in the End of the 17th Article, that we must receive God's Promises in such Ways, as they are generally set forth to us in holy Scripture. So that to conclude, once for all, I do believe the Decree was past, before the Foundation of the World. But what Decree? Even this I will set before the Sons of Men, Life and Death, Blessing and Curseing; and the Soul that chuseth Life shall live, as the Soul that chuseth Death shall die. This Decree, whereby whom God did foreknow, he did predestinate, was from Everlasting: This, whereby all who suffer Christ to make them alive, are elect, according to the Foreknowledge of God, now standeth fast, even as the Moon, and as the faithful Witness in Heaven. See Rom. xxiv. 28. 2 Thes. ii. 10. 1 Pet. i. 8. Rom. xi. 22. and ix. 20, 21. Luke iii. 5, &c. xiii. 7. xiv. 17. xix. 42. Ezek. xviii. 20. 23. xxxiii. 11. John vii. 37. James i. 5. Acts xvii. 30. 2 Pet. iii. 9. 1 John ii. 1, 2.

45. A. They are; but not that they fulfil the Law of themselves, but in the Work of CHRIST, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, *chap. x. 4. 6.*

Q. Are all the Jews rejected?

46. A. No; God hath reserved a Remnant to be saved.

Q. Are all the Gentiles accepted?

47. A. No; only such as hear the Word and believe it.

Q. But some have not heard the Word, shall they therefore be excused?

48. A. Not so, the Sound thereof is gone thro' the Earth; therefore none can plead Ignorance, *ver. 18.*

Q. Because we are Gentiles, and accepted by our Belief in the Place of unbelieving Jews, ought we to despise them in respect to ourselves?

49. A. No, because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received; for if God grafted us into the true Vine who were but wild Branches, much more may he graft the Jews, who were true Branches, into the true Stock again, *chap. xi. 17.*

Q. Why doth St. Paul urge this Similitude?

50. A. To shut up the Contentions between the Jews and the Gentiles, that they should not despise one another, because they were alike in Belief and Unbelief.

Q. After the deciding of this Controversy, and certain principal Points of Religion (as Faith and Justification) declared, wherein doth St. Paul shew, we ought to strive to excel one another?

51. A. In Unity and Uprightness of Life, by offering up ourselves a lively Sacrifice unto God, i. e. to put off the Works of Darkness, and put on the Armour of Light.

Q. How must we cast off the Works of Darkness?

52. A. By conforming ourselves after the Will of God, and not after the Fashion of the World, *chap. xii. 2.*

Q. What are the Works of Darkness?

53. A. To embrace Pride rather than Humility, Covetousness rather than Charity, Hatred rather than Love, Rebellion rather than Obedience, Gluttony rather than Abstinence.

Q. What is the Armour of Light?

54. A. All

54 A. All the Graces, Duties, and Virtues of a Christian Life.

Q. It seems then, by being commanded to sacrifice ourselves, that every Christian is a Priest?

55 A. True, every one should act as one, by mortifying all the Works of the Flesh.

Q. How are we consecrated?

56 A. Not by the Infusion of Oil, but by the Inspiration of the Holy Ghost, at our Baptism.

Q. Do all Christians serve in the Office of *Priesthood*?

57 A. No; because their *Sacrifice* is not such as it should be, by Reason they prefer not Sorrow before Joy, Rebuke before Honour, Enemies before Friends for the *Love of Christ*, and as he in his Life did for our Example.

Q. To whom is it given to do these Things?

58 A. To all; but not after a like Measure.

Q. What must they do that have a Privilege of Graces above others?

59 A. Not boast of it; but help to furnish them that want, *chap. xv. 1. 8.*

Q. By what Example are we taught so to do?

60 A. By the Example of the Members of a Man's Body; for

when the Foot is offended, the rest of the Members as the Eye, Hand, and Tongue, minister unto it; so ought it to be in the Members of Christ's Body; when one faints, the rest must relieve it, *chap. xii. 4.*

Q. Who is the Head of the Mystical Body?

61 A. CHRIST, so that the Eyes are his Preacher; the Ears, Hearers of the Word; the Hands, the Magistrates; and the Feet the Subjects.

Q. What is the Duty of a Preacher?

62 A. To teach with Sincerity.

Q. What is the Duty of a Hearer?

63 A. To attend with Reverence.

Q. What is the Duty of a Magistrate?

64 A. To rule with Justice.

Q. What is the Duty of a Subject?

65 A. To obey with Love.

Q. What are the Sineas that bind these Joints of the Mystical Body together?

66 A. Compassion and brotherly Love.

Q. What is Compassion?

67 A. Suffering with our Christian Brethren; or a like Feeling of the Heart, as if it happened to ourselves.

Q. Wh

Q. What doth it produce?

68 A. Distributing to their Necessity; as Counsel to them that err; Comfort to them that mourn, Food to them that hunger, Cloathing to them that are naked, and Harbour to them that are harbourles, *chap. xii. 15. 17.*

Q. How are these Virtues performed in us?

69 A. By Continuance in Prayer.

Q. What Vices are contrary to Compassion?

70 A. Hatred, Revenge, Arrogancy, and Self-Love.

Q. Why must we not hate;

71 A. Because God hath commanded us to love all Men.

Q. Why must we not revenge?

72 A. Because Revenge is the Lord's, *chap. xiii. 16.*

Q. Why must we not be arrogant and high minded?

73 A. Because we are all of one Lineage, and no Man hath any Thing of himself, but what is given him of GOD.

Q. What is Self-Love?

74 A. To be wise in our own Conceits.

Q. Doth our Duty extend only to the Body of our Christian Brothers?

75 A. No, but to his Mind also,

i. e. we must take Heed that we offend not his Conscience, by eating of Meats, or Observation of Days, *chap. xiv. 21.*

Q. When are these Precepts to be put in Execution?

76 A. Out of Hand, because the Time of our Salvation draweth near, *chap. xiii. 11.*

Q. When to be left off?

77 A. Not till Death, because whether we live or die, we live and die to the Lord, *chap. xiv. 8.*

Q. How doth St. Paul conclude this Epistle to the Romans?

78 A. With Exhortation and Prayer.

Q. What doth he exhort them unto?

79 A. The Reading of the Scriptures, Thanksgiving and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

80 A. Because whatsoever is written, is written for their and our Instruction, *chap. xv. 4.*

Q. Why to Thanksgiving?

81 A. Because of the Mercy of GOD shewn unto all,

Q. Why to beware of false Prophets?

82 A. Because they raise Divisions and Opinions in the Church, contrary

contrary to the Doctrine of Christ,  
chap. xvi. 17, 18.

Q. What is his Prayer?

83 A. That his People might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

Q. What is Hope?

84 A. An assured Expectation of

Blessedness, to come to which CHRIST JESUS bring us all, Amen.

Q. From whence did Paul write this Epistle?

85 A. From Corinth; and it concludes with some good Exhortations, and a Commendation to several Persons eminent for their Christian Profession.

*Obs.* This Epistle to the Romans was written, according to Calmet, in the 58th Year of the vulgar Era, in the City of Corinth, just before Paul's Departure thence, to carry some Collections made there for the Saints at Jerusalem.

It has obtained the first Place among the Epistles, because the City of Rom: was then the Imperium Mundi, the Resort of all the Nations in the known World.

He sent it by the Hands of Phæbe, a Deaconess of the Church of Cenchrea, in the Neighbourhood of Corinth. It was written in Greek, by Tertius, Paul's Amanuensis, and is accounted both the most exalted and most difficult of all Paul's Epistles; insomuch that Jerom gives it as his Opinion, that it would require many Volumes to explain it alone. (See Fer. Epistle, 151. chap. 8) And some have thought that the Difficulties contained in this Epistle, gave Peter Occasion to say, that in some of his Brother Paul's Epistles are some Things hard to be understood, which they that are unstable and unlearned wrost unto their own Destruction, 2 Pet. iii. 15.

It begins with a Preface to the whole Epistle, wherein the Author is described by his Name, Calling, and Employment; and then goes on telling of his Affection towards them, the Benefit of our Justification, the Concord and Unity he would have among them in CHRIST, &c.

In all Likelihood it was composed at several Intervals of Time, and the Apostle intended to have finished it at the End of the 15th Chapter; but, finding Leisure, he added the other Chapter, having three Times repeated the same Conclusion and Blessing on them all, Now the God of Peace be with you all, Amen.

# The First Epistle of St. PAUL the Apostle, to the CORINTHIANS.

## The Seventh Examination.

Q. Where was St. Paul when he writ this Epistle to the *Corinthians*?

N<sup>o</sup>. 1 A. In *Philippi*, a City of *Macedonia*, built and so called from *Philip* the Father of *Alexander the Great*, 354 Years before *Christ*.

Q. What was the Cause that moved him to write?

2 A. The Sects and Divisions, that, in his Absence, took Root in the Church at *Corinth*, some held of *Paul*, some of *Apollos*, and some of *Cephas*.

Q. How doth he reprove them?

3 A. By shewing that *Christ* is one, and his Religion one; and therefore ought not to be divided: And howsoever *Paul*, *Apollos*,\* and *Cephas* plant, it is nothing, except God give Increase, chap. iii. 4, 5, 6, 7.

Q. Whence then proceeds the Knowledge of the Scriptures?

4 A. From the Spirit of God, chap. ii. 10.

Q. Who are the Means?

5 A. The Preachers, chap. iii. 9.

Q. How

\* *Apollos* was remarkable for his Eloquence, and mighty in the Scriptures. He was instructed in the Way of the Lord, and as he spoke with Zeal and Fervour, taught diligently the Things relating to the Kingdom of Heaven, though he knew only the Baptism of *John*. He was therefore only a Catechumen, and did not as yet distinctly know the Mysteries of our Holy Religion: but he knew that JESUS CHRIST was the MESSIAH, and declared himself openly to be his Disciple. When therefore he was come to *Ephesus*, he began to speak boldly in the Synagogue, and to shew that

Q. How are they to be esteemed?

6 A. As *Ministers of CHRIST*,  
Stewards of the Mysteries of GOD,  
and such as stand in his Stead.

Q. How ought they to deliver  
the Word?

7 A. Not in the enticing Speech  
of Man's *Wisdom*, but in the plain  
Evidence of the *Spirit*, chap. ii. 4.  
because the Wisdom of the World,  
before GOD, is Foolishness, and  
that which the World accounts  
Foolishness, is Wisdom before GOD,  
chap. iii. 19.

Q. What is their Offence then,  
that persuade themselves that the  
Gospel is not well taught, unless it  
be set forth with Eloquence of  
Speech?

8 A. They make the *Cross* of  
CHRIST of no Effect; attributing  
that unto them which belongs to the

Power of GOD, chap. i. 17.

Q. What are the Inconveniences  
which came by Controversies in Re-  
ligion?

9 A. Vice puffeth away unpun-  
ished, and the Congregation is  
scandalized.

Q. What are the Vices St. Paul  
noteth in the *Corinthians*?

10 A. Arrogancy, Incest, going  
to Law with one another, and For-  
nication.

Q. How would he have Arro-  
gancy reclaimed?

11 A. By Humility. If any Man  
among you seem to be wise in this  
World, let him be a Fool, that he  
may be wise, chap. iii. 18.

Q. How Incest?

12 A. By excommunicating the  
Party, chap. v. 5.

Q. How going to Law?

13 A.

that JESUS was the CHRIST. *Aquila* and his Wife *Priscilla*, having  
heard him, took him Home with them, instructed him more fully in the  
Ways of the ALMIGHTY, and baptized him, probably in the Name of  
JESUS CHRIST: Some Time after he was desirous of travelling into  
*Achaia*; and the Brethren intreating him to undertake this Journey, they  
wrote to the Disciples, desiring them to receive him. Accordingly he  
arrived at *Corinth*, and was there very useful in convincing the Jews  
out of the Scriptures, having himself commenced *Catechist*.

13 A. By chusing some one or other of their Brethren, to set Concord between them, without Expence of Time and further Charge, *chap. vi. 5.*

Q. How Fornication?

14 A. By *Marriage*. To avoid Fornication, let every Man have his Wife, *chap. vii. 2.*

Q. Which doth he most command, Marriage or a single Life?

15 A. The single Life; because it is most apt for the Service of GOD, by Reason it is freed from those Cares the other is entangled with, *chap. ii. 23.*

Q. Doth he not likewise tax them with Idolatry?

16 A. Yes; and of thinking the Ministers a Burthen to the Congregation.

Q. How doth he reprove the first?

17 A. By shewing, that although they fear GOD in Heart, yet it is not lawful for them to eat with Idolaters, because in so doing, they may wound the weak Consciences of others, *chap. viii. 11, 12.*

Q. How doth he reprove the second?

18 A. By shewing, that he who feedeth the Flock, is worthy to eat

of the Milk of the Flock, *chap. ix. 7.*

Q. By whose Example doth he teach them, to avoid these Enormities?

19 A. By the Example of the Jews, who were ambitious, full of Strife, Despisers of the Prophets, and Prophaners of Holy Things, *chap. x.*

Q. Why are they taught to avoid these Things?

20 A. Because their Bodies are the Temples of GOD, and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleanness, *chap. vi. 15, 16.*

Q. What is the best Ground of Edification?

21 A. Love; because he that teacheth, altho' he speak with the Tongue of an Angel, and hath not Love, is like a tinkling Cymbal, *chap. xiii. 1.* He that hath Faith, able to remove Mountains, and wants Love it is no'ning, *ver. 2.* And he that giveth all that he hath to the Poor, and is without Love, profiteth nothing, *ver. 3.*

Q. Is Love then necessary in all the Points of Religion?

22 A. It is: For he that comes

to the *Lord's Table* without *Love*, is an unworthy Guest; and he that prayeth, and is not in *Love*, calleth for Vengeance on himself.

*Q.* Wherein did the *Corinthians* abuse Prayer?

*23 A.* In not observing the *Custom* of the Time, which was to pray bare-headed, ch. xi. 4.

*Q.* Wherein did they abuse the *Lord's Supper*?

*24 A.* In that some had a carnal Desire to eat, and some had filled themselves before, chap. xi. 33.

*Q.* What was the Presumption of their Women?

*25 A.* They took upon them to teach, which is not allowable, ch. xiv. 34.

*Q.* What principal Thing was to be observed among the Teachers?

*26 A.* Not to teach to pray in a strange Tongue, by which the People could not be edified, nor whereunto they could say *Amen*, ch. xiv. 2. 16.

*Q.* What is the last Error St. *Paul* confuted in them?

*27 A.* Their doubting of the Resurrection of the Dead.

*Q.* How doth he confute it?

*28 A.* By shewing that *Christ* is risen, and is the first *Fruits* of them that shall rise, ch. xv. 20.

*Q.* How doth he prove that *Christ* is risen?

*29 A.* By the Testimony of the *Apostles*, and of others that saw him; but, lest this might not be sufficient, he confirms it also by this Reason: That unless there be a *Resurrection*, *Faith* and *Preaching* are both in vain, ch. xv. 14.

*Q.* How doth *Paul* conclude this Epistle?

*30 A.* With an *Exhortation* for the Relief of the *Poor*, directing a charitable Collection for the *Christians* in Necessity; to be done by laying a-part a Proportion, the first Day of each Week, according to every Man's *Ability*\*, and then gives his particular Salutations to several Friends.

\* Hence we learn, that not only the richer Sort are concerned in the Duty of Charity, but all Christians, in their several Degrees (tho' from those to whom much is given, much is required) must, according to St. *Paul's Directions*, lay up in Store, as God hath prospered them; and so, in 2 Cor.

viii. 12. the Measure of Charity is proportioned, according to that a Man hath. And in 1 Pet. iv. 11. the Ability which God giveth. So that a poor Man, when he seeth another in greater Want than himself at such a Time, either in respect to the Sufferings of the Body or Goods, in such Case Christian Compassions and the giving Assistance, is the poor Man's Duty, and will procure his Reward from him, whose Providence ruleth over all.

*Obs.* This celebrated City (*Corinth*) was the Capital of *Achaia*, seated on the Isthmus, which separates the *Peloponnesus* from *Attica*, the best peopled and wealthiest in all *Greece*, lying between two Seas, which drew thither the Trade of both the East and Western Parts of the World.

The *Corinthians* as well as all other *Greeks*, pretended to Philosophy, Politeness of Learning, &c. nevertheless its Riches produced Pride, Ostentation, Effeminacy, and all Manner of Vices in its Inhabitants, particularly the abominable Worship of the Goddess *Venus*, and the public Prostitution of those who were devoted to her. Such was the Condition of *Corinth*, when St. *Paul* arrived there with the Gospel of *Christ*, A. D. 52, and those were the Monsters he had afterwards to encounter with.

## *The Second Epistle of St. PAUL the Apostle, to the CORINTHIANS.*

Q. **F**ROM whence was the Second Epistle to the *Corinthians* written?

31 A. From the same Place as the former.

Q. How doth it begin?

32 A. With an Encouragement

against Afflictions, by the Comforts usually administered to Christians under their Sufferings, propounding his own Experience, and avowing his Sincerity in Preaching among them.

Q. What are the principal Circumstances

cumstances to be considered?

33 A. They are three; 1st. the Cause why he wrote; 2dly, the Persons whom he toucheth; and 3dly, the Matter whereof he treateth.

Q. What was the Cause of his Writing?

34 A. The inflexible Nature of some, that notwithstanding his former Persuasions, still despised his Authority.

Q. Who are the Persons?

35 A. The False Teachers, himself, and the *Corinthians*.

Q. What is the Matter?

36 A. The Confutation of his Detractors, and a Confirmation of his own Doctrine.

Q. How doth he confute his Detractors?

37 A. By proving them Teachers, not for Love, but to fill their own Bellies; and that they were Boasters of other Mens Labours, *chap. x. 15. xi. 20.*

Q. How doth he confirm his own Doctrine?

38 A. Three Ways. First, in respect of the Ground thereof, which is **CHRIST JESUS**, *chap. iv. 5. Se-*

*condly*, in respect of the Fruit, which it had brought forth in them, which was *Faith, Patience and Love, chap. viii. 7. and ix. 2.* Thirdly, in respect of his own Constancy, whom the Persecution of the World had sealed the true *Minister of GOD*.

Q. How?

39 A. In that neither Imprisonment, Stripes, Watching, Fasting, Stoning, Danger by Sea, nor Danger by Land, could terrify him from his proceeding in his Calling, *chap. vi. 4. to 10.*

Q. What happened upon the divine Revelations, he had at this Time to keep him humble?

40 A. Great *Temptation*, called a *Thorn in the Flesh*, and a Messenger of *Satan* to buffet him; which, upon his Prayer, he was assisted against, *chap. xii. 7.*

Q. How doth he conclude?

41 A. With threatening to be severe against incorrigible Offenders, he encourages them to try their Faith, prays for the Increase of their Strength and Love, and so pronounceth a Blessing upon them.

*Obs.* The first Epistle of St. Paul to the *Corinthians* having wrought good Dispositions, with hearty Sorrow and Submission towards him, as informed by

by *Titus*, whom he met at *Macedonia*, chap. vii. 6, 7. from whence he thought proper to write this second Epistle, applying to them with much Art and ingenious Inflination, he both commands and threatens with great Affection for their eternal Salvation : He encouraged them in Trouble, from a Consideration of his own Deliverance ; and gives them an Account of his Delay in coming to them. He vindicates the Gospel Ministry in general, as preferable to the Law of *Mos*; repeating his Exhortation, not to hearken to his Opposers, the false Apostles, who obstructed the good Effects of his Doctrine, and obliged him to give some Account of his own Zeal in promoting the Gospel, and of his Labour's and Sufferings for it, with the Favours he had of being wrapt up into the Third Heaven, where he had a Glimpse of the Joys above ; concluding with a solemn Charge, that they check all Divisions, and preserve Unity and Peace among themselves, and then the God of Love and Peace would be with them ; giving them that solemn Benediction, *The Grace or Favour, of our Lord Jesus Christ, the meritorious Cause of our Redemption, and the Love of God the Father, and the Communion or Fellowship,* or the partaking of the Gifts and Sanctification of the Holy Ghost be with you all ; which is the same as that in Numbers vi. 24, &c.

## *The Epistle of St. PAUL the Apostle, to the GALATIANS.*

Q. **W**HAT was the Cause of Paul's writing to the Galatians?

42 A. Their declining from what he had taught them, which was Faith in CHRIST JESUS.

Q. How declined they from their Faith ?

43 A. In thinking to be justified by the Works of the Law.

Q. How doth he reprove them ?  
44 A. By shewing, that as many

as

as are Workers of the Law, are under the Curse, *chap. iii. 10.*

Q. How are they delivered from this Curse?

45 A. CHRIST hath redeemed us, by being a Curse for us, *chap. iii. 13.*

Q. What doth he then counsel them to do?

46 A. To forsake the beggarly Traditions of the Law; as Circumcision, and the Observation of Days and Times, *chap. iv. 9, 10.*

Q. What was the Reason?

47 A. Because neither Circumcision nor Uncircumcision avail any Thing, but a new Creature, *ch.v. 6.*

Q. What is understood by a new Creature?

48 A. One regenerated by Faith, as being dead to Sin, and risen again thro' CHRIST, to Newness of Life, *chap. ii. 19, 20.*

Q. How are we known to be regenerated?

49 A. If we bring forth the Fruits of the Spirit.

Q. What are the Fruits of the Spirit?

50 A. All Kind of Christian Virtue; as Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. *chap. v. 22, 23.*

Q. Is there no Law against them, that live in this Estate?

51 A. There is none, that hath any condemning Power over them.

Q. What are the Fruits of the Flesh?

52 A. Lust against Chastity, as Adultery, Uncleanness; against Religion, as Idolatry, Witchcraft; against Charity, as Envy, Murder, &c. against Temperance, as Gluttony, Drunkenness, &c.

Q. What shall become of them that delight in these Works of the Flesh?

53 A. They shall not inherit the Kingdom of GOD.

Q. Where was Paul when he wrote this Epistle, and how doth it end?

54 A. At Rome; and it is concluded with a Declaration of what Glory he had in suffering for Christ.

*Obs.* Galatia was a Province of Asia Minor, where St. Paul had preached the Gospel, *Acts xvii. 23.* and this Epistle to the Galatians was wrote on the following Occasion: St. Paul having heard, that certain false Brethren, had

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since his Departure, taught the Necessity of observing the Law of *Moses*, and had vilified his Person, under a Pretence, that he was not conversant with Christ upon Earth, but received his Doctrine from others; the better to gain upon that Sort of People; he declares, in chap. i. to ver. 16 of chap. ii. that although he was not converted till after Christ's Ascension, yet he learned not his Doctrine from any of the Apostles, but received it from immediate Revelation from Heaven. (See *Act*s xxvi. 15, 16.) And to illustrate his Discourse, takes Notice of *Abraham*'s two Sons. *Ishmael* by *Hagar*, a Bondmaid, *Gen.* xviii. 16. and *Isaac* by *Sarah*, a Free-woman, *Gen.* xxi. 1, 2, 3, the one being born by natural Generation, the other by Virtue of God's Promise; when by reason of Age, his Parents were incapable of begetting Children after the usual Course of Nature; and says, these two were an Allegory, or Similitude, representing the two Covenants; the former of the Law, delivered from Mount *Sinai*, signified by *Hagar*; the latter is the Covenant established by Christ, and represented by *Sarah*. (See *Gal.* iv. 24.) Now we who believe in Christ are the Children of the Promise, free from the Yoke of the Law, *chap.* v. 1. for that Faith in Christ will save, provided it be according to the Gospel Dispensation, i. e. joined with a holy spiritual Life, not neglecting the holy Duties of Christianity.

## *The Epistle of St. PAUL the Apostle, to the EPHESIANS.*

### *The Eighth Examination.*

Q. **W**HAT are these *Ephesians* that St. *Paul* writeth unto?

N<sup>o</sup>. 1 A. Inhabitants of the City of *Ephesus*, in *Ionia*, in *Asia Minor*.

Q. Who converted them to Christianity?

2 A. St. *Paul*, about Twelve Years after the Resurrection of our Saviour,

Saviour, *Act*s xix. 1.

Q. What was the Estate of the *Ephesians*, when St. *Paul* wrote unto them?

3 A. As it is of all those amongst whom God's Wrath has been incensed.

Q. How is that?

4 A. The good Seed of St. *Paul's* Word and Doctrine was mingled with the Cockle and Weeds of false Teachers.

Q. In such a needful Busines, why did he not rather go than write?

5 A. Because he was a Prisoner at *Rome*.

Q. What Method doth he use in confirming the *Ephesians* in the Faith, which he had before taught them?

6 A. First he useth an Admonition, then a Prayer, and last of all an Exhortation.

Q. Of what doth he admonish them?

7 A. Of three Things; 1st. He shews, that they were chosen to the Calling of Christians before the Foundation of the World; and therefore there was nothing had happened to them by Chance, *chap.* i. 4. 11. 2dly. He puts them in Mind, that the Ground of their Faith is **CHRIST JESUS**, to whom all Power

both in Heaven and Earth was given; and therefore they needed not to stand doubtful of the Reward, *chap.* i. 20, to 23. 3dly. He records in what Estate they were before they were called.

Q. What was that?

8 A. That they were under the Power of Satan, and dead thro' Sin; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they were now for the same, *chap.* ii. 4, 5. Then he bids them not faint because of the Persecution, which they saw was laid upon him.

Q. What Reason shews he for that?

9 A. Because it was their Glory, *chap.* iii. 13.

Q. In what respect could his Persecution be their Glory?

10 A. In this, that seeing him constantly endure Imprisonment and Death for the Truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no Tradition of Man.

Q. For what doth he pray to God for them?

11 A. For three Things; First, for the Strength of his Holy Spirit, *chap.*

*chap.* iii. 19. Secondly, that he would give them a faithful Heart, *chap.* iii. 17. And thirdly, to endue them with unfeigned Charity.

Q. How manifold is his Exhortation?

12 A. Two-fold; general and particular.

Q. What is his general Exhortation?

13 A. Certain Observations common to all Men, to walk worthy in their Calling, *chap.* iv. 2.

Q. What is their Calling?

14 A. Christianity, and the End thereof is eternal Life.

Q. Who hath called them thereunto?

15 A. GOD the Father, by his Son CHRIST JESUS, *chap.* iii. 11.

Q. By what Means?

16 A. First by outward Means, as by Afflictions and Persecutions, And secondly, by inward Means, as by the working of GOD's Word in our Hearts, and the wholesome Admonitions of his Holy Spirit, *chap.* iv. 10.

Q. How may we walk worthy of our Vocation?

17 A. If we avoid Lying, Anger, Theft, filthy Speaking, and embrace Humility, Meekness, Patience, Charity, and Unity of

Spirit, *chap.* iv. 2, 3, and 25, to the End.

Q. What is Humility?

18 A. Not to prefer ourselves before others, nor to despise others in respect of ourselves.

Q. What is Meekness?

19 A. Not to be easily moved to Anger.

Q. Is it not lawful then to be angry and not sin?

20 A. If we bridle our Fury, that we break not forth into any wicked and unlawful Thoughts, Words, or Deeds,

Q. What is Patience?

21 A. A quiet digesting of Wrong and leaving the Revenge to God.

Q. What is Charity?

22 A. A Compunction of Heart, whereby one Christian is incited to help and succour another.

Q. What call you the Unity of the Spirit?

23 A. An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissention.

Q. Why ought we to walk in Unity of Spirit?

24 A. Because GOD, who hath created us, Christ, who hath redeemed us, and the Holy Ghost, who hath sanctified us, is but one; and the Means whereby we are saved, one,

one, that is to say, Faith; and therefore, we ought to agree together in Mind, as Children of one Father, or as Heirs, ordained all for one happy Inheritance, *chap. iv. 4, 5, 6.*

Q. Having declared what the Virtues are, which St. Paul would have us follow, rehearse the Vices he would have us to avoid?

25 A. Lying, (as I said before) Theft, Anger, filthy Speaking, and (out of the fifth Chapter) Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle Jesting.

Q. What is a Lye?

26 A. A Counterfeit and false Declaration of the Thought and Mind, as when we speak one Thing and think another.

Q. What is Theft?

27 A. Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

Q. What is Anger?

28 A. A Desire of Revenge for some Wrong done unto us, or unto them whom we love.

Q. Of how many Sorts is it?

29 A. Of two, natural and diabolical.

Q. What call you natural Anger?

30 A. The Anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Mas-

er towards his Servant or Scholar, for the due Correction of such Vices as they perceive in them, to the Dishonour of God.

Q. What is diabolical Anger?

31 A. So to be incens'd as to wish Destruction to any one.

Q. Wherein consisteth filthy Communication?

32 A. In Swearing, Cursing, Blaspheming, immodest Words, and idle Jesting.

Q. How must Christians then frame their daily Conference?

33 A. In such Sort, as it may be to the Edification of one another, speaking unto themselves in Psalms, Hymns, and spiritual Songs, and giving Thanks to God for all Things, *chap. v. 19, 20.*

Q. What is Covetousness?

34 A. A Greediness of Gain, without Regard to their own Necessities, or the Necessities of others.

Q. What is Fornication?

35 A. A polluting of the Soul with the Lust of the Body.

Q. What is Drunkenness?

36 A. A confounding of Reason and the Senses, with immoderate Drinking.

Q. What is false Doctrine?

37 A. Any Doctrine that is taught contrary to the Truth of God's Word,

Q. How

Q. How are they said to lead their Lives, that delight in any of these Abuses?

38 A. Foolishly and wickedly: Because they neglect the Will of God, to follow their own Ways.

Q. How are they said to lead their Lives, that abhor them?

39 A. Circumspectly: Because they prefer the Will of God before their own Imagination, *chap. v. 15, 17.*

Q. What is St. Paul's particular Exhortation in this Epistle?

40 A. The Duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. What is the Duty of Husbands towards their Wives?

41 A. To love them, as Christ loved the Church, who gave his Life for it, *ver. 25.*

Q. What is the Duty of Wives towards their Husbands?

42 A. To submit themselves unto their Husbands as unto the Lord, *ver. 22.*

Q. What is the Duty of Parents towards their Children?

43 A. Not only to feed and cloath them, but to bring them up in the Fear of the Lord, *chap. vi. 4.*

Q. What is the Duty of Children towards their Parents?

44 A. To honour and obey them

with bodily Reverence and with the unfeigned Love of the Heart, *ver. 2.*

Q. What is the Duty of Masters to their Servants?

45 A. Not to defraud them of their Due, nor to use Cruelty toward them, remembering that they themselves have also a Master in Heaven, *ver. 9.*

Q. What is the Duty of Servants to their Masters?

46 A. To obey and labour for them in Singleness of Heart, and not with Eye-service, *ver. 6.*

Q. How is that?

47 A. To do all Things (whether their Master be absent or present) as if God beheld them.

Q. How doth St. Paul wish the Ephesians, and in them us, to arm ourselves for the accomplishing of these, and all other Duties?

48 A. First, to gird them with the Girdle of Truth. Secondly, to put on the Breast-plate of Righteousness. Thirdly, to be shod with the Shoes of the Preparation of the Gospel of Peace. Fourthly, to take the Shield of Faith. Fifthly, the Helmet of Salvation. And, Sixthly, the Sword of the Spirit, *ver. 14 to 17.*

Q. What is understood by the Girdle of Truth?

49 A. A binding of ourselves to the Observation of the Word of God.

Q. What, by the Breast-plate of Righteousness?

50 A. A good Conscience, or Innocence of Life.

Q. What by the Shoes of Peace?

51 A. Friendly and quiet Conversation.

Q. What by the Shield of Faith?

52 A. The Righteousness of CHRIST, able, like a Brazen Shield, to protect and cover us from the Darts of the World, the Flesh, and the Devil.

Q. What by the Helmet of Salvation?

53 A. The Strength and Power of Christ, being for our Sakes Vanquisher of Hell, Death, and Sin.

Q. What by the Sword of the Spirit?

54 A. The Word of the ever-living God, which, as a Sword, we must draw forth to defend ourselves, and offend our spiritual Enemies.

Q. What is the special Quality required in him that is thus armed?

55 A. Prayer and continual Watchfulness.

*Obs.* Ephesus was a noted City of Ionia, and Head of the Proconsular Asia, or the Western Part of the Lesser Asia, esteemed by the Heathens for the famous Temple of Diana, one of the seven Wonders of the World, the Length whereof was 425 Feet, the Breadth of it 225, supported by 127 Pillars made by so many Kings: It was 200 Years in building, at the Expence of all the Provinces of Asia.

The Ephesians were very much addicted to curious Arts, wiz. Magick, Sorcery, and judicial Astrology; insomuch that the Ephesian Characters or Letters, *Ephesia Grammata*, grew to be a proverbial Expression for magical Characters.

The Apostle tells the Converted to the Lord, of their glorious Privileges, of being admitted Christians; and tho' most of them were Gentiles, yet they were of God's Household, and had the same Privilege, as the believing Jews themselves, according to God's Purpose from the Foundation of the World; and they were saved by the Grace and Mercy of God in Jesus Christ, and not by the Works of the Law: And this Doctrine

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**Doctrine** of the Calling and Salvation of the *Gentiles* by Christ, he tells them God had particularly revealed to him; pressing them to live up to their Calling, by loving one another, and doing their Duty, every one in his proper Station; concluding, that if they would stand fast in their Christian Course against all Temptations, their Armour must be Truth, Righteousness, Peaceableness, Faith, Hope, the *Holy Word* of God and devout Prayer.

*Aquila* and *Priscilla*, with whom *Paul* had lodged at *Corinth*, came with him to *Ephesus*, and made some Stay there [See *Acts xviii. 2, 3, 18.*] *John* the *Evangelist* passed a great Part of his Life, and died there: And tho' *Timothy*, *Paul's Disciple*, was made first *Bishop of Ephesus* by the *Apostle*, with the Imposition of *Hands*, [See *Tim. iv. 14. and 2 Tim. i. 6.*] nevertheless it was no Hindrance to the Residence of St. *John the Evangelist* in that City; where he performed the Function of an *Apostle*, and inspected the whole Province for many Years. And if we may credit the Fathers of the Council of *Ephesus*, the Virgin *Mary* died and was buried in that City, where they shewed her Tomb, and dedicated their Cathedral Church to her Memory. [See *Council. l. 3. p. 174. and p. 1525.*] and, says the learned *Calmet*, we are assured, that *Mary Magdalene* came to this City, and died there in Peace. *Dicit. Tit. Ephes.*

## The Epistle of St. PAUL the Apostle, to the PHILIPPIANS.

Q. **W**HAT were the *Philip- pian*? planted the Gospel, See *1 Cor. i. 56 A* Exiles of *Philippi*, a City in *Macedonia*, where *St. Paul* had

Q. What moved him to write unto them?

57 A Two Things: 1st, The general

neral Care he had for all the People of God. *2dly*, That he might shew his Thankfulness to the *Philippians*.

**Q.** For what?

**58 A.** For sending him Relief, after they knew he was a Prisoner in *Rome*.

**Q.** By whom did they send him Relief?

**59 A.** By *Epaphroditus* their Bishop, who went to carry their Charity to St. *Paul*.

**Q.** How did he shew his Thankfulness toward them?

**60 A.** First, in praising **God** for them, and then in praying unto **God** for them.

**Q.** How doth he praise **God** for them?

**61 A.** In that it had pleased him to receive them into the Fellowship of the *Gospel*, *chap. i. 5*.

**Q.** In what Manner doth he pray to **God** for them?

**62 A.** Three Manner of Ways: *1st.* That **God**, who had begun this good Work in them, would continue it until the Day of **CHRIST JESUS**, *ver. 6*. *2dly*, That they might be able, thro' his Grace, to discern true *Doctrine* from false, *ver. 10*. *3dly*, That they might abound in Love, and the Works of Righteousness, *ver. 11*.

**Q.** How doth he encourage them, left his Imprisonment should make them faint?

**63 A.** Three different Ways: *1st.* In respect of others. *2dly*, Of himself. *3dly*, By the Example of **CHRIST**.

**Q.** How in respect of others?

**64 A.** That as others, in beholding his Constancy, were emboldened, and did more frankly profess Christ, so he hoped they would do, *ver. 14*.

**Q.** How in respect to himself?

**65 A.** That as he knew **CHRIST** should be magnified in his Body, whether he lived or died; so he doubted not, but that they would be of the same Mind, *ver. 15*.

**Q.** How by the Example of **CHRIST**?

**66 A.** That as **CHRIST**, being **God**, became Man; being free, became bound; being Lord and Master of all, became a Servant to all; and for our Sakes was content to suffer all Reproach and Tyranny, yea, Death itself; so we for his Sake, should not refuse to do the like, *chap. ii. 5 to 11*.

**Q.** What Reason doth he alledge the better to persuade them thereunto?

**67 A.** A two-fold Reason. *1st.* As touching the Reward of their Perse-

Persecutors. 2dly, The Reward of those that are persecuted.

Q. What doth he say shall be the Reward of our Persecutors?

68 A. Perdition; but to those that are persecuted, Salvation, *chap. i. 28.*

Q. How doth he conclude these Circumstances?

69 A. With a Necessity to suffer with CHRIST, if we will be thought to believe in CHRIST, *ver. 2.*

Q. What doth St. Paul exhort them unto in this Epistle?

70 A. Concord, Meekness of Mind, and godly Conversation.

Q. How to Concord?

71 A. That they be of one Judgment in Religion, *chap. ii. 1.*

Q. How to Meekness of Mind?

72 A. That nothing be done thro' vain Glory, but every Man to esteem others better than himself.

Q. How to godly Conversation?

73 A. That whatsoever is true, just, and of good Report, that to follow, *chap. iv. 8.*

Q. What doth he bid us beware of?

74 A. False Teachers.

Q. What Names doth he give unto false Teachers, whereby to know them?

75 A. He calleth them Dogs,

Evil-workers, Cozeners, Belly-gods, Enemies to the Cross of Christ and Minders of earthly Things, *chap. iii. 18, 19.*

Q. And wherefore doth he call them Dogs?

76 A. Because, like Dogs, they bark against the Gospel.

Q. Why Evil-workers?

77 A. Because in the Harvest of the LORD, they seek not his Glory, but their own Benefit.

Q. Why Cozeners?

78 A. Because they teach that Circumcision and the Works of the Law are necessary to Salvation.

Q. Why Belly-gods?

79 A. Because they sought rather after their own Ease and Pleasure, than the Spiritual Good of God's People.

Q. Why Enemies to the Cross of Christ?

80 A. Because they are Christians in Name only, and not in Deed.

Q. Why Minders of earthly Things?

81 A. Because their chiefest Care was to be rich, and to rise to Promotion in the World.

Q. How doth St. Paul make known the true Ministers of God?

82 A. By five especial Notes;

1st, He saith, they hold it a Glory

to die for the Confirmation of their Disciples Faith, *chap. ii. 17. 2dly,* They put no Confidence in earthly Things, *chap. iii. 3dly,* They do esteem all Things Loss, and as very Dung, for the excellent Knowledge of CHRIST; *chap. iii. 8. 4thly,* They preach the Righteousness of CHRIST, and not Mens Works, *ver. 9. 5thly,* Their Conversation is in Heaven, from whence they expect CHRIST; by whose Coming, they hope to be made immortal, *chap. iii. to ver. 21.*

Q. What is it to have our Conversation in Heaven?

83 A. To live like the Saints on Earth.

Q. That they may be able to do so, what is required of them?

84 A. Three Things; Faith towards GOD, Love towards their Neighbour, and Sobriety towards themselves.

Q. What Promise doth the *Apostle* make the *Philippians*, upon the Account of the Present they made him?

85 A. That GOD would supply all their Wants, not in respect to his own Want, (because he had learned in all Conditions to be content) but because it testified their Fruitfulness under the Gospel, giving the Glory to GOD; and so concludes the Epistle.

*Obs.* Philippi was a City of Macedonia, and a Roman Colony. [See Acts xvi. 12, 13, &c.] It is to be observed, that the particular Design of this Epistle appears to be the same with the former to the Ephesians, viz. to keep them steadfast in the true Faith, that they may not be frightened out of their holy Profession by Persecutions, &c. These People were always full of Acknowledgment for the Grace of God thro' the Ministry of St. Paul, and had often assisted him on several Occasions. They sent him Money while he was at Achaea; and now hearing of his Imprisonment at Rome, renewed their Collection, and sent it by the Hand of Epaþkroditus, their Bishop, who fell sick and was like to die at Rome, by the great Fatigue he underwent while he attended the Apostle; but being so well recovered as to be able to set out on his Journey Home to Philippi, St. Paul wrote and sent this Epistle by him, in which he kindly acknowledges their Respects for him and for the Gospel: He propounds himself

as a Pattern for their Imitation, promoting Unity and a true heavenly Conversation; and then expresses his Satisfaction in their Charity towards him; and so concludes.

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## *The Epistle of St. PAUL the Apostle, to the COLOSSIANS.*

Q. **W**HAT were the *Colos-*  
*fians*?

86 *A.* People dwelling in *Colosi*,  
a City of *Phrygia*, whom St. *Paul*  
saluted in the Name of *Christ*.

Q. After his Salutation what did  
he?

87 *A.* Gave God Thanks for  
them, because of their Faith in  
**C****R****I****S****T** JESUS.

Q. How doth he strengthen that  
Faith?

88 *A.* First by Prayer, and then  
by Exhortation.

Q. For what doth he pray?

89 *A.* First, that they may be  
filled with the Knowledge of the  
Will of God, in all Wisdom and  
spiritual Understanding, ch. i. 9.

Q. What is the Wisdom he pray'd  
for?

90 *A.* The Knowledge, that  
makes Men wise unto Salvation.

Q. Proceed: What is the second?

91 *A.* Secondly, he prayeth, that  
they may walk worthy of the Lord,  
ver. 10.

Q. How is that?

92 *A.* To the Honour of God,  
and Profit of others.

Q. What is the third Thing?

93 *A.* That they may be fruitful  
in all good Works.

Q. What call you good Works?

94 *A.* The Testimony of a lively  
Faith, set forth by the Deeds of  
Mercy.

Q. What is the Fourth Thing?

95 *A.* That they may increase in  
the Knowledge of God.

Q. How shall they increase?

96 *A.* By the Dew of God's  
Mercy,

Mercy, and the Sun-shine of Righteousness.

Q. What is the fifth Thing?

97 A. That they may be strengthened with the glorious Power of Christ, to endure with Patience and Joy the Afflictions of this Life, ver. 11.

Q. What is the sixth Thing?

98 A. That they may be always thankful unto God.

Q. Doth he shew any Reason why they ought to be thankful?

99 A. Yes: 1st, In that God hath made them meet to be Partakers of the Inheritance of Saints. And 2dly, in that he had delivered them from the Power of Darkness, and brought them into the Kingdom of Light, ver. 12, 13.

Q. By whose Means?

100 A. By CHRIST their Redeemer, the Image of the invisible God, the Head of the Church, the First-born of the Dead, and the Peace-maker between God and Man.

Q. What doth he exhort them unto?

101 A. To cleave unto none but unto this CHRIST, because in him only they shall be compleat and perfect, chap. ii.

Q. Where must they seek him?

102 A. In Heaven, setting their

Affections on Things that are above, and not on Things that are on Earth, chap. iii. 2.

Q. When are our Affections set on Things that are above?

103 A. When we live after the good Motions of the Spirit.

Q. When upon Things that are upon the Earth?

104 A. When we live after the Desires of the Flesh.

Q. Shew me a Difference between the Spirit and the Flesh.

105 A. The Flesh saith, rather steal than suffer Want; the Spirit saith, Thou shalt not covet another Man's Goods: The Flesh saith, revenge where thou hast taken Wrong; the Spirit saith, forgive, as CHRIST hath forgiven, ver. 13.

Q. When doth the Spirit fall upon us?

106 A. In Baptism.

Q. How may we grieve the Spirit?

107 A. By abusing the good Graces of God, which it bringeth with it; as by turning Mercy into Cruelty, Humility into Pride; and by applying the Time appointed to God's Service, to the Service of the World.

Q. How is the Time lost to be redeemed?

108 A.

108 A. By spending it more virtuously than heretofore we have done; as if we had been careless, now to be watchful; if we have forgot God and his Benefits, now to

pray unto him and be thankful; <sup>f</sup>  
we had been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, chap. iv. 6.

*Colos:* was a Town in *Phrygia* the greater. There have been some Greek as well as Latin Authors, as *Suidas*, *Zenoras*, *Glycus*, *Eustat*, *Munster*, and *Gulepin*, who have been of Opinion, that St. Paul had never been at this Place, tho' it is certain he preached in *Phrygia*; but that these Citizens were converted to the Faith by *Epaphras*, their Bishop, whom St. Paul had sent thither. See *Hierom ad Philemon*, ver. 22. *Chrysostom*, *Theophilus*, *Athanasius* in *Synopsi*. *Eftius*, &c. *Aet.* xviii. 23. and *Col.* i. 7. and that this Epistle was written to the Faithful of *Rhodes*, a City famous for the *Colossus* of the Sun; which was a *Brazen Statue* of such a prodigious Height that Ships under full Sail might pass between its Legs, being 70 Cubits, or 105 Feet high, consecrated to *Apollo*, or the Sun, cast by *Chares*, who was 12 Years in making of it, at the Charge of King *Demeirius*. It was begun, A. M. 3700, and overthrown by an Earthquake 60 Years after it was erected: And it continued thus broken down till A. D. 672; when *Moravius*, sixth Caliph of the Saracens, having taken *Rhodes*, sold the Brass of this *Colossus* to a *Jewish Merchant*, weighing about 720,000lb. Weight.

It is said, that the Apostle was now a Prisoner at Rome, A. D. 62; at which Time he had with him Prisoner, *Epaphras*, *Timothy*, *Aristarchus*, *Marcus*, *Luke*, *Demas*, and *Jesus* or *Joshua*, surnamed *Justus*.

The Letter was carried to the *Colossians* by *Tychicus*, his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement: And having cautioned them to avoid all *Jewish* and *Heathen Ordinances*, he attacks the false Apostles, and with great Solidity, confutes their Doctrine, and afterwards delivered *Lessons* to them of the most excellent and sublime Morality.

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The

*The First Epistle of St. PAUL the Apostle  
to the THESSALONIANS.*

*The Ninth Examination.*

Q. **H**OW is this Epistle divided?

N<sup>o</sup>. 1 A. Into two Parts.

Q. Which be they?

2 A. Into a Commendation and an Exhortation.

Q. For what doth he commend the *Thessalonians*?

3 A. First, for their Readiness to hear; and 2dly, for their profiting by hearing.

Q. How did he know they profited by hearing?

4 A. By three Things, which he saw begin to flourish amongst them.

Q. And what were those?

5 A. Effectual Faith, diligent Love, and patient Hope, ch. i. 3.

Q. What is effectual faith?

6 A. That Faith which brings forth good Works.

Q. What is diligent Love?

7 A. That Love, which hath a Care to benefit whom it loveth.

Q. What is patient Hope?

8 A. Hope, that giveth a Man Courage to endure all the Afflictions of this Life, without repining, because he depends upon the Reward promised by CHRIST, which is eternal Life.

Q. How many kinds of Love are they?

9 A. Three; First, Love in the Magistrate, to labour for the Glory of God, and Benefit of the Commonwealth. 2dly, Love in the Minister, to feed his Flock. 3dly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.

Q. How do they receive the gospel, that receive it with such Profit?

10 A. They receive it not in Word only, but in Power also, ver. 5.

Q. What Assurance doth it bring unto them?

11 A. That they are the Elect Children of GOD, ver. 7.

Q. What

# I. THESSALONIANS.

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Q. What are these Men unto God?

12 A. Glory; and to the World a good Example.

Q. How doth St. Paul commend himself?

13 A. First, for his Love toward them. 2dly, For his Diligence in Teaching. 3dly, For his Purity of Doctrine.

Q. Wherein did he shew his Love?

14 A. First in protesting, that he was not only willing to have preached the *Gospel* unto them, but also hazard his own Life, *chap. ii. 8.* 2dly, In sending *Timothy* unto them for their Comfort, when he could not come himself, *chap. iii. 5.* 3dly, In esteeming their Constancy in the *Faith of CHRIST*, and their fainting at his Death. 4thly, In continual Prayer for them, that their Hearts might be stalle, and the blameless in Holiness, before God and the World, *ver. 13.*

Q. Wherein did he shew his Diligence in Teaching?

15 A. In that he laboured Night and Day for their Instruction.

Q. Wherein the Purity of his Doctrine?

16 A. In that it was without Deceit, Flattery, Covetousness, Vain-glory,

and not to please Men but God, *chap. ii. 11 to 18.*

Q. Was not St. Paul vain-glorious, when he did thus praise himself?

17 A. No: He did it not to win Praise to himself, but to allure them to embrace the *Gospel* which he taught; and to shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. What doth he exhort the *Theſſalonians* unto?

18 A. To keep their Bodies as Vessels of Holiness; because God hath called them, not to Uncleanliness; but to Purity of Life, *chap. iv. 7.*

Q. What must they do to keep their Bodies holy unto the Lord?

19 A. Fly from Lust, Oppression, Fraud, Contention, Idleness, and all Appearance of Evil, *chap. iv. 3 to 12.* and *v. 22.*

Q. What doth he annex to his Exhortation?

20 A. A Reprehension. He reprehended them for mourning for the Dead, and curious searching to know when should be the Time of Christ's second Coming.

Q. Ought we not then to mourn for the Dead?

21 A.

21 A. No; not in that Manner as Infidels do, who think their Dead shall never rise again.

Q. How then?

22 A. As good *Christians* should, who account of Death as but a Sleep, out of which the Faithful shall one Day awake to their eternal Joy, v. 1.

Q. Why doth he forbid them to search for the Time of Christ's coming to Judgment?

23 A. First, because they can never certainly know it, being a Thing hidden from the *Angels* in Heaven, much more from *Men* on Earth. And 2dly, Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than for to enquire after the Hour of it.

Q. How must they make themselves ready for it?

*Obs.* This Epistle was wrote to the Church at *Theffalonica*, the chief City of *Macedonia*, in *Greece*, which had been planted by St. *Paul*, and consisted of some converted *Jews*, and a great Number of *Gentiles*, called *devout Greeks*. See *Acts xvii. 1—5.* and *chap. i. 9.*

24 A. In walking like the Children of Light, and not like the Children of Darkness, *chap. v. 5.*

Q. How is that?

25 A. In Peace and Love one towards another: In Watching, Praying, continual Thanksgiving, hearing of the Word preached, and reverencing the Ministers, *chap. v. 6. 13 to 20.*

Q. How doth he conclude this Epistle?

26 A. He desires their Prayers and greets them with an holy Kiss.

Q. Doth he command them to do nothing else?

27 A. Yes; he charges them by the Lord, that his Epistle be read to all the Brethren, *chap. v. 27.*

Q. What do we learn from hence?

28 A. That the *Scriptures* are to be read by, and to all *Christians*.

## The Second Epistle of St. PAUL the Apostle, to the THESSALONIANS.

**Q**WHAT is to be gathered out  
of this Second Epistle to  
the *Thessalonians* ?

29 *A.* The Trial of Faith ; and  
Faith is tried by Affliction ; and the  
Fruit of Affliction is Patience, *chap.*  
*i. 4.*

**Q**And what proceeds of Patience ?  
30 *A.* The righteous Judgment of  
God, *chap. i. 5.*

**Q**Whom will God judge ?

31 *A.* The Afflister and the Af-  
flicted.

**Q**How will he judge the Af-  
flicter ?

32 *A.* In flaming Fire, rendering  
Vengeance, *chap. i. 8.*

**Q**How the Afflicted ?

33 *A.* In Mercy, giving them  
Rest, *ver. 7.*

**Q**When shall this Judgment be ?

34 *A.* At the latter Day, when the  
Lord Jesus shall shew himself from  
Heaven, with his mighty Angels,  
*ver. 7.*

**Q**What shall be the Sign of that  
Day ?

35 *A.* The falling away of many

from the Faith, by the Means of  
Antichrist.

**Q**What is *Antichrist* ?  
36 *A.* The Man of Sin, that op-  
poseth himself against all that is  
called *God*, *chap. ii. 4.*

**Q**By whom will he work ?  
37 *A.* By Satan ; with great Power,  
but in all Deceivableleness.

**Q**Among whom ?  
38 *A.* Not amongst the Elect, but  
them that shall perish, *ver. 10.*

**Q**Why not among the Elect ?  
39 *A.* Because from the Beginning  
they are chose to Salvation, believ-  
ing the Truth, *ver. 13.*

**Q**Therefore what ought to be  
the Care of the Elect ?

40 *A.* To stand fast to the Doc-  
trine, which they have received,  
*ver. 15.*

**Q**What is the Means whereby  
they may be able to stand fast ?

41 *A.* Prayer. They must pray  
that the *Word of God* may have  
free Passage, and that they may be  
delivered from the Company of the  
Wicked, *chap. iii. 2.*

**Q**Whose

Q. Whose Steps doth St. Paul counsel them to follow?

42 A. His own. First, in Up-rightness of Mind, and then in la-bouring before they eat, ver. 7, 12.

Q. How must we carry ourselves to them that are wicked Livers?

43 A. We must withdraw our-selves from them, and not frequent their Company, ver. 6.

Q. How must they be used that follow not his Instruction?

44 A. They must be excommuni-cated, ver. 14.

*Obs.* St. Paul having in his former Epistle, put the Christians of The-sa-lonica in Expectation of seeing him again in their City, ch. iii. 11. and finding his Journey was prevented, sent this second Epistle; which is much to the same Purpose as the former, viz. to encourage and comfort them in their Sufferings, shewing God's Judgements on all those who obeyed not the Gospel of our Lord JESUS CHRIST, and the glorious Reward of those who obeyed. And because they mistook his former Epistle in that Part, wherein he treats of CHRIST's coming to Judgment, chap. v. 1. &c. lest they should wave in the Faith, he expounds it to them, and then returns to encourage and instruct them in some particular Duties; and so concludes with a Christian Salutation.

Q. Tell me what Excommunica-tion is?

45 A. To be expelled out of the Congregation of God.

Q. As an Enemy utterly to be cast off?

46 A. No; but as a Friend, to be won to Amendment of Life, ver. 15.

Q. What else doth this Epis-tle contain?

47 A. A Prayer of Peace for them, from the GOD of Peace.

# The First Epistle of St. PAUL the Apostle, to TIMOTHY.

**W**HOM was *Timothy*, to whom this Epistle was written?

48 A. It was the *Timothy* whom *St. Paul* took to be his own Son; of whom we read that his Mother was *Jewess*, but his Father a *Greek*; Professor of the *Gospels*, and a Disciple of *Paul's*.

Q. Whereof doth this Epistle consist?

49 A. Of certain Directions given to him for the managing his Office of a Preacher of the *Gospel*.

Q. Where did he profess it?

50 A. At *Ephesus*; and the first Thing wherein he was instructed, was the right Use and End of the Law, which is good, if a Man use it lawfully.

Q. What doth *St. Paul* admonish him of?

51 A. His Duty in reading the Word, and rebuking of Sin.

Q. How must we rebuke Sin?

52 A. Openly, that others may take Heed, *chap. v. 20.*

Q. Is there no Difference to be made?

53 A. Yes, the elder Sort may be

rebuked as Fathers, the younger as Brethren, ver. I.

Q. What must we teach all Men?

54 A. To pray, by lifting up of pure Hands, *chap. ii. 8.* for all People; but especially for Princes and Rulers, that under their Authority, Men may lead quiet and peaceable Lives.

Q. How all Women?

55 A. To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or broider'd Hair, *chap. ii. 9.*

Q. How Ministers?

56 A. To be blameless, the Husband of one Wife, watchful, sober, hospitable, apt to teach, not a Drunkard, Quarreller, or covetous, *chap. iii. 2, 3.* holding the Mystery of Faith in a pure Conscience.

Q. What is the Issue of this?

57 A. He shall save himself and those that hear him, *ch. iv. 16.*

Q. How Widows?

58 A. To exercise Deeds of Charity, to bring up their Children virtuously, not to be idle *Pratlers*, gadding

ding from House to House, ch. v. 13.

*Q.* How rich Men?

*59 A.* Not to be high-minded, nor put Confidence in uncertain Things, but to be ready to distribute to them that want, *chap. vi. 17.*

*Q.* What is the Gain?

*60 A.* Goodness, *chap. vi. 6.* because they that would be rich, fall into many Temptations and Snares,

that drown them in Perdition and Destruction, ver. 9.

*Q.* Can Riches further Mens Salvation?

*61 A.* Yes, they may; the rich Man may lay up in Store a good Foundation for the Time to come, and so may lay hold on eternal Life by approving himself rich in good Works, ready to distribute, ver. 18.

*Obs.* St. Paul had taken *Timothy* to travel with him, and to assist him in planting the Gospel, *Acts* xvi. 1. which some interpret, ordained him, with the Assistance of the Presbytery, *chap. iv. 14.* and *2 Tim. i. 6.* (as afterwards, in the Primitive Church, the *Bishop* ordained with the Assistance of the Presbytery) at length the Apostle is said to constitute him *Bishop of Ephesus.* (See Euseb. Hist. Lib. 3. Chrysost. Hom. 15. in *1 Tim. v. 19.* Hammond on the *Test.* chap. iv. to *1 Tim.* and Dr. Cave's *Life of Timothy.*) And some Time after he wrote this Epistle to him, he calls him his Son, as being converted by him to the *Christian Religion*; whereby the *Apostle* became his *spiritual Father.*

*Timothy* had been instructed in the *Holy Scriptures* of the *Old Testament* ever since he was a Child, by his Grandmother and Mother, religious *Wives*, who also became Converts before him, *Acts* xvi. 1. *2 Tim. i. 5.*

There are three Passages in this Epistle to be particularly considered; the first in *chap. ii. 14, 15.* where the Apostle says, *Women* should be in Subjection to their *Husbands*, because the *Woman* (*Eve*) being deceived, was in the Transgression, *i. e.* being tempted by the *Serpent*, which is the Devil, to eat the forbidden Fruit, *Gen. iii. 6.* she was first prevailed on, and so became the Means of Man's Fall; but for the Comfort of the *Female Sex*, he assures us, that notwithstanding she shall be saved in Child-bearing, which may import, either that she would go thro' Child-bearing Pangs with Safety, or else her *Soul* would be saved by Children; *i. e.* by Christ's being born of a *Woman*, (*the Virgin Mary*) whereby the same Sex became also instrumental

Instrumental to Man's Salvation, as before it had been to his Fall and Destruction.

2dly, The Character of a Bishop, *chap. iii. 2.* (See Bishop Blackhall's Sermons. Vol. 3. p. 319) which agrees with *Theoderet in loc. an. Chrysost. in loc. Tertul. de Monogamia, c. 12.* and *Bingham's Antiq. Book 4. c. 5.* in regard to Marriage, the End of which is not only for the propagating of Children, but also for mutual Comfort, and a Remedy against Fornication. *Samuel, Ezekiel, and St. Peter himself, were all married Men:* Therefore, on this Head, the Doctrine and Practice of the Church of *Rome* is arbitrary, tyrannical, and a Snare to the Consciences of Men. Ecclesiasticks are moulded out of the same common Mass with *Laicks*, and human Nature is the same in those as these; and therefore it is lawful for both to marry as often as Need requires.

3dly, The Widow indeed, mentioned *ch. v.* appears to have been deprived of the Help of both *Husband* and *Child*, and living an exemplary and pious Life, of 60 Years of Age, the Wife of one Husband, i. e. who had not been twice married; or, as others, who had not formerly, before Conversion, parted with one Husband, and married another, as usually among the *Jews* and *Heathens* they did, such a one was to be received into the Roll, or List, of those in the Quality of Servants of the Church, or Deaconesses, maintained by the *Alms of the Faithful*, as *Phebe* was, *Rom. xvi. 1.* and employed in the Church's Service towards their own Sex; as in Sicknes, or when they were baptized, &c., it being more decent on such Occasions, than for Deacons or other Men.

To conclude, The *Design* of this *Epistle* appears from *chap. iii. 14, 15.* that *Timothy* might know how to behave himself in the *Church of God*; i. e. to instruct him how to discharge his great Office, both as to his own Behaviour, and also that of others, whether the inferior *Clergy* or *People*, and the Order of publick Service, guarding against judaizing Hereticks, and false Teachers, *chap. i. 4,* &c. (See Grotius in *chap. i. 4.*) So that in the End this *Epistle* may be fitly styled *St. Paul's Directory, for the Management of the Ministerial Office in the Church of God.*

## The Second Epistle of St. PAUL the Apostle, to TIMOTHY.

**Q**HOW doth this second Epistle to Timothy begin?

**62 A.** The Apostle begins it with a Commendation of the excellent Faith in Timothy's Mother and Grandmother, &c. and is to be divided into two Parts.

**Q.** How is it to be divided into two Parts?

**63 A.** Into an Exhortation and a Prophecy.

**Q.** But what doth St. Paul exhort unto?

**64 A.** Steadfastness in Faith, and Patience in suffering for the same, chap. i. 14. because those that will reign with CHRIST, must suffer with CHRIST, chap. ii. 2.

**Q.** By what Examples?

**65 A.** By the Example of the Soldier, Husbandman, and of him that contendeth for a Mastery; neither of which receive Recompence except they first labour, chap. ii. 4, 5, 6.

**Q.** What hindereth our Salvation in this Behalf?

**66 A.** Contending about frivolous

and vain Questions; in that they engender Strife, ver. 14, 23.

**Q.** Of what doth he prophesy?

**67 A.** The perilous Times to come, chap. iii. 1.

**Q.** How shall the Times to come be perilous?

**68 A.** By reason of wicked Men; such as Lovers of themselves, covetous Boasters, proud and cursed Speakers, disobedient to Parents, without natural Affection, &c. ver. 2 to 5.

**Q.** By what Means therefore doth he teach God's Ministers to repress the Malice of such Men?

**69 A.** By preaching the Word in Season and out of Season; by reproofing, rebuking, and exhorting with all Long-suffering and Doctrine.

**Q.** What is the Word?

**70 A.** The Scripture given by Inspiration from God.

**Q.** What Use is there of it?

**71 A.** It is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the

Ma

Man of God may be perfect in all good Works, ver. 17.

Q. What else doth this Epistle contain?

72 A. Some Things particularly relating to the *Apostle's* own Concern, but especially an Account of his first Deliverance from Nero.

*Obs.* The Design of this second Epistle, is again to stir up *Timothy*, to be zealous and diligent in his Office, &c. as in the former Epistle.

The Names of *Jannes* and *Jambres*, two *Egyptian* Magicians, who withstood *Moses* when he wrought the Miracles before *Pharaoh*, chap. iii. 8. are not mentioned by *Moses* in his *History*: But as *Grotius* and Dr. *Hammond* observe on that Text, they were mentioned in some ancient Records of the *Jews*, extant, and known in the *Apostle's* Time.

It is to this Epistle in particular, that we owe our greatest Bulwark against that Popish Usurpation of a Power, to forbid the reading of the Scriptures in the vulgar Tongue, under certain Limitations, as in chap. iii. 16, 17. It consults the Benefits of all Conditions, and prescribes Virtues proper for every Relation and Capacity of human Life: It invites to the Practice of these by their own Loveliness and Beauty, by the Satisfactions they bring to ourselves, and the Benefit they are of to others.

If it be true that *Timothy* did not die till the Year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, St. *John* being still in the Isle of *Patmos*, it can scarce be denied, but that the Angel of *Ephesus*, whom *John* writes to in Rev. ii. 1 to 5. was *Timothy*, whom he highly commends, but reproaches him in particular for having lost his first Love. See Rev. ii.

Lastly, in the 13th of the *Hebrews*, St. *Paul* calls *Timothy*, Brother, as it was customary when he wrote to others, 2 Cor. i. 1. Col. i. 1. And he concludes this Epistle with his Benediction to him, written from *Rome* when St. *Paul* was brought before *Nero* the second Time.

# The Epistle of St. PAUL the Apostle, to T I T U S.

**Q** WHERE was Titus when St. Paul wrote unto him?

**73 A.** In Crete, where Paul had left him to order the Affairs of the Church.

**Q.** To what End was he there?

**74 A.** To complete the Work which St. Paul had begun; and he gives him the Character of a good Bishop, recommending several Things to his Care and Practice.

**Q.** How was he to be armed thereunto?

**75 A.** With Boldness, as God's Ambassador, and by shewing himself

an Example of good Works and Integrity of Life, when he taught both young and old.

**Q.** What doth he teach the old?

**76 A.** The Men to be sober, honest, discreet, sound in Faith, Love and Patience; the Women to be holy, and not given to Wine, ch. ii.

**Q.** What doth he teach the young?

**77 A.** The young Men to be sober-minded; the Women to be chaste, obedient to their Husbands, and no Gadders abroad.

I shall here make the following Observations on the three Epistles to Timothy and Titus.

If. Titus being converted from Paganism, was by St. Paul, appointed a Companion in his Work. Then it appears from St. Paul's ordaining Timothy Bishop of Ephesus, and Titus Bishop of Crete, as the Ancients testify that the Government of the Church by Bishops, was an Apostolical Ordinance. See 1. Tim. i. 3. 10. v. 8, 19, 20, 21. And so likewise Titus was commanded to set in order the Affairs of the Churches, and to ordain Elders, Titus i. 5. See Dr. Cave's Lives of Timothy and Titus, Bishop Stillingfleet's Cases, edit. 2. p. 8. Bishop Beveridge's Codex Can. Eccles. Prim. l. 2. c. 11. and Bishop Potter's Government of the antient Church, c. 4. Where also

also observe, that the Gift of Government was distinct from that of an Evangelist, 1 Cor. xii. 28. Eph. iv. 11.

2dly. That to pray to *Saints* and *Angels*, to procure their Intercession, is against the Apostle's Doctrine; who has declared, that as there is but one GOD, so there is but one MEDIATOR between GOD and MAN, the MAN CHRIST JESUS, 1. Tim. ii. 5. See the Catechism of the Council of Trent, or *ad Parochios, pars tertia, ad primum preceptum de invocatione sanctorum, Sect. 14.*

3dly. That the *Doctrine* of Purgatory or Purgation by Torments, of such indeed who depart this Life in the Faith of CHRIST, but must yet suffer, as the Papists teach, a temporal Punishment, and of praying for Deliverance of the Deceased from the Torments thereof, or for Ease under them, are not countenanced by St. Paul's charitable Prayer for *Onesiphorus*, whom they suppose to be then dead, 2 Tim. i. 18. Because, 1st. It does not appear in Fact that *Onesiphorus* was then dead. But 2dly, be it granted he was dead, St. Paul's Prayer was not for his Deliverance from Torment in a State between Death and the Resurrection, which is the supposed Torment of the Popish Purgatory; but for Mercy in that Day, the same Day he had mentioned before at ver. 12. the great Day of Judgment; but Mercy in Purgatory, if it do them any Good, as Papists pretend, must be before that Day.

## The Epistle of St. PAUL the Apostle, to PHILEMON.

Q. **F**ROM whence was this Epistle written?

78 A. From Rome, occasioned by *Onesimus*, a Servant to Philemon,

being fled from his Master, St. Paul winneth to Christ, and sends him back again.

Q. By what Intreaty?

79 A.

79. A. That *Philemon* would receive him as if St. Paul himself were present, ver. 17.

Q. For what Reason?

80. A. Because he was now not

only his Servant, but his Brother in the Lord, in that he professed the Gospel, and was willing to repay all Things whereby he had injur'd him.

*Obs.* This *Philemon* is reported by Dr. *Hammond*, on the Title to this Epistle, to have been a considerable Person at *Coloss*. He had probably been converted by St. *Paul*, as may be conjectured from ver. 19. who makes this Request to *Philemon*, to receive, forgive, and to entertain once more his Servant *Onesimus*, who being now become a *Christian*, was expected to prove himself more faithful and diligent than before; for having run away from his Master, and in his Ramble travelled as far as *Rome*, where he embraced the Faith of *CHRIST* at the Preaching of St. *Paul*, then a *Prisoner* for the same in that City; (which is the Meaning of the 10th Verse, *Whom I have begotten in my Bonds.*) St. *Paul* being well acquainted with *Philemon*, and *Onesimus*'s Crime of Elopement from his Master's Service, with a sure Confidence of the Servant's Resolution of Amendment and Recompence, his Master, by his future Diligence and Fidelity, writes this Epistle, and sends him therewith. And thus we may see what Opportunities the *Apostle* embraced to do Good to all Men; for how careful was St. *Paul* first to convert this Vagabond Servant, and then undertake to restore him to his Master's Favour. And from hence we may observe that it is the *Duty* of Masters to forgive, and to be reconciled to an injurious Servant, on his Submission and Reformation.

*The Epistle of St. PAUL the Apostle,  
to the HEBREWS.*

*The Tenth Examination.*

Q. **WHY** is this called, the *Epistle to the Hebrews* ?  
Nº. 1 A. Because it was written to the *Jews*, so called from *Heber*, one of *Abraham's* Progenitors.

Q. Who wrote this *Epistle*?  
2 A. St. *Paul*, it is probably received.

Q. On what Grounds?  
3 A. All the Greek Copies gives it him; the Phrase in many Places is none but his; the Conclusion, his mentioning *Timothy*, and lastly, St. *Peter* writing to the *Jews*, tells us, 2 Pet. iii. 15. that St. *Paul* wrote to them, which must needs be this Epistle; so that at this Time *Timothy* acted as his Secretary.

Q. What is chiefly handled in it?  
4 A. The Difference between the Priesthood of Christ, and the *Levitical* Priesthood.

Q. How do they differ?  
5 A. In five Points; viz. the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. How do they differ in the Office?

6 A. The Priesthood of the *Levitites* was external after the Order of *Aaron*; the Priesthood of Christ is spiritual, and after the Order of *Melchisedeck*.\*

Q. What is it to be a Priest after the Order of *Melchisedeck*?

7 A. To be a Priest, a Prophet, and

\* As *Moses* observes in the 14th Chapter of *Genesis*, that he was King, as well as Priest of *Salem* beyond *Jordan*, allegorically described by St. *Paul*, to be without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life; which may be reduced to this single Proposition: That he was the most illustrious of all his Family, and had neither Predecessor nor Successor in his Employment, as Christ the spiritual *Melchisedeck* also was.

and a King, not for a Month, a Year, or an Age, but for ever, *chap. vii. 3 and 23.*

**Q.** Why are those three Titles attributed to Christ?

**8 A.** Because he sanctifies us from Sin, teacheth us by Wisdom, and governs us by his Power.

**Q.** How do they differ as touching the Temple?

**9 A.** The Temple of the *Levites* was built with Hands, and to endure but for a Time: The Temple of Christ is built by the Holy Ghost in Eternity, *chap. 8.*

**Q.** How do they differ in this Sacrifice?

**10 A.** The *Levites* did offer the Blood of Goats and Bulls; but Christ his own precious Blood.

**Q.** How in their Ceremonies?

**11 A.** The Ceremonies of the *Levites* were corporal, as the attiring of the *Body*, and other external Observations; but Christ's Ceremonies are spiritual, as the virtuous Disposition of the Soul.

**Q.** How in their Effects?

**12 A.** The *Sacrifices* of the *Levites*, though many Times offered, did scarce sanctify the Body; the *Sacrifice* of Christ but once offered, sanctifies both Body and Soul, in all that have Faith, *ch. ix. 14, 18.*

**Q.** What is Faith?

**13 A.** The Ground of Things which are hoped for, and the Evidence of Things, which are not seen, *chap. xi. 1.*

**Q.** How do the Temples of *Moses* and *Christ* agree?

**14 A.** The Temple of *Moses* had three Separations, as the Holiest of all, whereunto the High Priest only entered, and that but once a Year; the Tabernacle of the Congregation, where the *Levites* remained; and the open Court, where the People had Resort: So in the Temple of *Christ*, there is the Spirit, the Soul, and the Body.

**Q.** What Difference is between the Soul and the Spirit?

**15 A.** By *Spirit* is understood Regeneration through Faith in *Christ*; and by *Soul* is understood Man in his first Corruption, living according to the Rules of Reason, without the Knowledge of God's Word or Faith: And this is to be observed, that the Soul lives eternally.

**Q.** Being once grafted into Faith, what is it to fall away from it?

**16 A.** To sin against the *Holy Ghost*, which is unpardonable, *chap. vi. 4. and x. 26.*

**Q.** How may we fall from Faith?

**17 A.** If when we have once received

ceived the Knowledge of Christ, we afterwards deny him.

Q. What therefore are the Hebrews counselleſ to do?

18 A. To keep the Profession of their Hope without wavering, ch. x. 23.

Q. How muſt that be?

19 A. Through Patience, in esteeming light the Troubles of this Life, by ſetting before their Eyes the Joys of the Life to come.

Q. What have they to encourage them?

20 A. These Words of our Apostle, My Son, faint not when thou art rebuked: For whom the Lord loveth he chafeth, and ſcorgeth every Son that he receiveth, chap. xii. 5, 6.

Q. Is there nothing else required but Patience?

21 A. Yes, the Sacrifice of a

Christian; that is, to praise God always, and to diſtribute to the Poor, chap. xiii. 15, 16.

Q. How doth he encourage them to this Duty?

22 A. By affuring them, that God is not unrighteous, to forget their Work and Labour of Love, &c. chap. vi. 10. and xiii. 15.

Q. What Persons doth the Apostle name, who were eminent for Faith?

23 A. Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephtha, Sampson, David, Samuel, and the Prophets, chap. xi.

Q. How doth he concludethis Epiftle?

24 A. With an hearty Prayer, that God, through CHRIST, would make them perfect in every good Work, to do his Will.

*Obs.* By the Hebrews, are probably meant the Jewish People, who had embraced the Faith of Christ, and lived in or near their own Country, Judea. The Author of this Epiftle was St. Paul, though ſeveral Persons are named, and was written by Timothy, his Companion in Italy, as the moſt ancient Fathers declare. He doth not indeed begin with his Name, as in other Epiftles, Paul an Apostle of Jesus Christ, as it is ſuppoſed for this Reaſon, because he was made an Apostle, not ſo much of the Circumcized, i. e. of the Jews, as of the Gentiles. See Acts xxii. 21. Rom. xi. 13. and xv. 30, 31. Heb. xiii. 18 to the End. Phil. ver. 2. 2 Thes. iii. 1. on his Manner of Writing, &c. The Apostle labours to keep them ſteady in their Christian Profession, ſetting forth the Excellency of Christ's Priesthood.

hood, and this Change of the Priesthood, from *Aaron* to the Order of *Melchisedech* (i. e. both King and Priest) argues a Change also of the Law, and the Sacrifice of *Christ* offered on the *Cross*, more effectual by far than all the Oblations and Sacrifices appointed by the *Law of Moses*; which were as Types, Figures, and Shadows, to signify Christ the Sin-offering, which Jesus made with his own Blood; from which I shall consider this one Thing, as it is a Matter of great Importance.

In the *Papish*'s Sacrifice of the Mass, or Sacrament of the Lord's Supper, they pretend to offer up unto God the Father, the Body and Blood of his Son *Christ*, as being substantially present under the Appearance of Bread and Wine, according to the false Doctrine of *Transubstantiation*; and therefore affirm their said Oblation in the Mass, to be in itself, or in its own Virtue, a true, proper, and propitiatory Sacrifice for the Sins of the Living and the Dead; which is directly contrary to the Doctrine of St. *Paul*, who says, *chap. x. 10, 12, 14.* that *CHRIST* offered one Sacrifice for Sins upon the *Cross*, and that by one Offering he hath perfected for ever them that are sanctified. That by perfecting for ever, St. *Paul* means the making a Propitiation for, and expiating Sins, appears from the Testimony of the Prophet, which he produces to confirm this, *chap. x. 16, 17.* *Their Sins and Iniquities will I remember no more.* Now if Christ on the *Cross* hath made a perfect and compleat Atonement, Propitiation, and Satisfaction for Sins, by his own offering up himself once for all, as St. *Paul* voucheth he did, there is no Occasion for the Repetition of such Sacrifice, as there was of the *Jewish* Sacrifice, *ver. 11.* and therefore the *Papish Mass*, and their Sacrifices, which is so great a Part of their religious Worship, and on which they so much depend for their Well-being in this World and in the next, and with the Want of which they so much upbraid the Protestants, hath no Foundation in the *Holy Scriptures*, but is contrary to them; and consequently, is thus exploded by the ancient Father of the Church, *Chrysostom*, who, explaining the 26th Verse of the 9th Chapter, says, *What then do we offer every Day?* We offer indeed, but it is by making a Commemoration of his Death; and this Sacrifice is one, and not many, because it was once offered, not as that which was once carried into the *Holy of Holies*; that was a Figure of this; We offer not another, not a different Sacrifice,

as the *Jewish* High Priest did of old; but still one and the same; or rather, we perform the Remembrance of a Sacrifice. And again, *Austin* declares his Opinion in these Words, "The *Flesh* and *Blood* of this Sacrifice, "before *CHRIST's* Coming, was promised by the Sacrifice for Remembrance in his Passion; it was really and truly given after his Ascension; "it is celebrated per *Sacramentum Memoriae*, i. e. by a *Sacrament* of "Commemoration.

## The General Epistle of St. JAMES.

Q. **W**HY is this called the general Epistle of St. James?

25 A. Because it is not written to any one Man or Country, but generally to all the Jews dispersed through many Countries.

Q. What doth it contain?

26 A. The Effects of our Justification, as St. Paul to the Romans declared the Cause.

Q. What is the Cause of Justification?

27 A. Faith; and the Effects are good Works, chap. ii. 24.

Q. How is Faith divided?

28 A. Into two Parts, a lively Faith, and a dead Faith.

Q. What is a lively Faith?

29 A. It is known by good Works.

Q. What is a dead Faith?

30 A. It hath no good Works,

and so the Devil is said to have Faith, ver. 17.

Q. What are the good Works St. James exhorts us unto?

31 A. Patience, Prayer, Love; to beware of Ambition, Swearing, Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, and not to be Friends of this World, &c.

Q. From whence proceed good Works?

32 A. From God, chap. i. 17. and evil Works from our own Concupiscence, ver. 14.

Q. What saith St. James of Patience?

33 A. Blessed is the Man that endures Temptation, for when he is tried, he shall receive the Crown of Life, ver. 12.

Q. What saith he of Faith?

34 A. Let him that asketh, ask in Faith, and waver not, *chap. i. 8.*

Q. What saith he of Love?

35 A. He that loveth his Neighbour as himself, fulfilleth the Law, *chap. ii. 8.*

Q. What of Ambition?

36 A. God rejecteth the Proud, and gives Grace to the Humble, *chap. iv. 6.*

Q. What of Swearing?

37 A. Before all Things (my Brethren) swear not, neither by Heaven, Earth, or any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation, *chap. vi. 12.*

Q. What of Contention?

38 A. Where Envying and Strife is, there is all Manner of evil Works, *chap. iii. 16.*

Q. What of the Tongue?

39 A. That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, *ver. 6.*

Q. What of evil speaking?

40 A. If a Man speak Evil of his Brother, he speaks Evil of the Law, *chap. iv. 11.*

Q. Who are the Friends of the World?

41 A. Such as esteem Riches,

Honour, and such like, more than the Word of God.

Q. What saith St. James of such Men?

42 A. He bids them weep and howl, for the Miseries that shall come upon them; their Riches are corrupt, and their Garments are Moth-eaten; their Gold and Silver is canker'd, and the Rust thereof shall be a Witness against them, *ver. 1, 2, 3.*

Q. What is the best Use of Riches?

43 A. To employ them in doing of Good, and in relieving the Poor, the Fatherless, and Widows; and that is called pure Religion, and undefiled before God, *chap. i. 17.*

Q. Every one therefore that heareth the Word of God is not religious?

44 A. No; but such only as are Doers thereof, *ver. 22.*

Q. Ought we therefore to labour the Conversion of our Brethren from their evil Ways?

45 A. Yes; it is the chiefest Part of Christian Charity?

Q. How may we do it?

46 A. By Brotherly Advice and Admonition.

Q. What shall we gain by it?

47 A. We shall save our Souls from Death, and hide a Multitude of Sins. Obj.

*Obs.* The Person to whom this Epistle is ascribed by the Ancients, as Dr. Cave observes, is St. James the Less, one of the twelve Apostles, and called the Brother of our Lord, *Matt.* xiii. 55. *Gal.* i. 19. either because he was, as many of the Ancients testify, the Son of Joseph by a former Wife (See Pearson on the Creed, Art. 3.) or because near related to the Virgin Mary, it being a Custom among the Jews to call their Relations, Brethren (See Buxtorf and Huetius.) He is called James the Less, being a common Thing among the Jews to have more Names than one, to distinguish him from the other James, whom Herod beheaded; and for further Particulars, see his Life in the *Act.* After our Saviour's Ascension, *Eusebius Hist.* l. 2. c. 1. says, he was Bishop of Jerusalem. (See Cave ib.) This holy Man sent this Epistle to the twelve Tribes scattered abroad, i. e. to the Israelites chiefly, who were converted Christians, and dispersed into several Parts of the World, Copies thereof being handed up and down from Place to Place; and therefore it is called a General Epistle, and was written a little before his Martyrdom.

## The First Epistle General of St. PETER.

### The Eleventh Examination.

Q. **W**HAT is contained in the first Epistle of Peter?

N<sup>o</sup> 1 A. Three Things, the Calling of Christians, their Dignity, and Fruits of their Calling.

Q. Who hath called them?

2 A. Christ, through Obedience, and sprinkling of his Blood, ch. i. 2. to an Inheritance immortal and un-

defiled, that fadeth not away, but is reserved in Heaven for us, ver. 4.

Q. How must we apprehend it?

3 A. By Faith, ver. 5.

Q. What is the Dignity of Christians?

4 A. They are said to be a royal Priesthood, a holy Nation, a peculiar People, chap. ii. 9.

Q. 3

Q. What

**Q.** What is the Fruit of their Calling?

**5 A.** To shew the Virtues of him that called them; being holy as he is holy; and since he hath called us out of Darkness unto Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Dissimulation, all Envy and Evil-speaking.

**Q.** How shall we do these Things, the World every Hour provoking us to the contrary?

**6 A.** By setting before us the Example of C<sup>H</sup>rist, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatened not, but committed it to him that judgeth righteously, *chap. ii. 21, 22.*

**Q.** What brings us to that Obedience?

**7 A.** The Love we owe to Christ, that hath begotten us anew to Righteousness, and the Fear not to be Partakers of his Mercies, because of the small Numbers of them that shall be saved.

**Q.** Who is the efficient Cause of our Salvation?

**8 A.** God the Father.

**Q.** What is the material Cause?

**9 A.** The Obedience of Christ to the Death of the Cross.

**Q.** What is the formal Cause?

**10 A.** Our effectual Calling.

**Q.** What is the final Cause?

**11 A.** Our Sanctification.

**Q.** Wherein consisteth our Sanctification?

**12 A.** In two Things; a dying to Sin, and living to God, *ch. iv. 2.*

**Q.** When do we live to God?

**13 A.** When we mortify the Lusts of the Flesh.

**Q.** Wherein consisteth this Mortification?

**14 A.** In particular Duties. Namely, the Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

**Q.** What doth he counsel as touching every Man's private Life?

**15 A.** To be sober in Watching and Prayer.

**Q.** What is Prayer?

**16 A.** A Calling upon the Name of God, not only in Time of Necessity, but at all Times.

**Q.** What are the Properties of it?

**17 A.** It must be from the Heart, with true Faith in the Name of Christ, and in few Words.

**Q.** What is the Effect of Prayer?

**18 A.** It overcometh God, who overcometh all Things.

**Q.** What doth St. Peter counsel us to do as touching others?

**19 A.**

19 A. One to suffer with another, to love our Brethren, to be pitiful, not to render *Evil* for *Evil*, but, on the contrary, to bless, *chap. iii. 8, 9.*

Q. Why must we love?

20 A. Because God hath loved us.

Q. Why must we suffer?

21 A. Because therein we are blessed, *chap. iv. 14.*

Q. How must we suffer?

22 A. Not as Murderers, Thieves, or Evil-doers, but as Lovers of Faith, *ver. 15.*

*Obs.* This Epistle, with that which follows, being written to the Christians, dispersed through the Countries of the *Lesser Asia*, *chap. i. 1, 2.* by the Apostle St. Peter is also called General.

The Apostle directs them to an holy Conversation, and to discharge the several Duties which Christianity requires, especially that Relative Duty from Subjects to Governors, &c. *chap. ii. 13.* A Rebellion against the Roman Emperor and his Officers breaking out at that Time among the Jews; and he urges this Exhortation and Direction with this particular Motive, That the End of all Things is at Hand, *chap. iv. 7. i. e.* the Jewish State was then near an End; for their Destruction was approaching, according to our Saviour's own Phrase, *Matt. xxiv. 14.* The End of the Jewish Nation was not yet, or in his Time, but it was near at hand, when St. Peter wrote this Epistle.

Q. Why are we bound to these virtuous Actions?

23 A. Because thereby God is glorified, *chap. ii. 12.*

Q. How doth he persuade them?

24 A. By the Example of our Saviour, that suffered, the Just for the Unjust, *chap. iii. 18.*

Q. How doth the Epistle end?

25 A. With an holy Prayer for their being strengthened in Faith, and some particular Salutations.

## The Second Epistle General of St. PETER.

Q. **W**HAT doth St. Peter exhort Men unto in this second Epistle?

26 A. That having once received the Knowledge of the *Gospel*, we should confirm and establish it in us by good Works, and cleave even unto the End; because as St. Paul saith, so run that ye may obtain: So that St. Peter, by making sure your Election, i. e. not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our **LORD JESUS CHRIST.**

Q. What is the Gate into that Entrance?

27 A. Death; that is the laying down of the Tabernacle of the Flesh, *chap. i. 14.*

Q. Why doth he call this Flesh of ours a *Tabernacle*?

28 A. Because we dwell therein, as *Strangers*, not for ever, but for a certain Time.

Q. How doth St. Peter confirm the Doctrine of Faith?

29 A. By shewing it is no deceivable Fable, but the *Truth* itself, descending from Heaven, v. 17, 18.

Q. Who are the Impugners of this Truth?

30 A. Hypocrites and Atheists.

Q. What are Hypocrites like to?

31 A. To Wells without Water; such as pretend to an outward Holiness, but inwardly are corrupt and venomous, *chap. iii. 17.*

Q. When shall these Men appear?

32 A. In the latter Time, *ch. iii. 3.*

Q. How will they be disproved?

33 A. The Heavens shall melt, and the Earth be consumed with Fire, and the Lord appearing in Glory, shall give them the Wages of Unrighteousness, *ver. 10. 13.*

Q. Is there no Hope of escaping?

34 A. No; for he that spared not the *Angels*, when they sinned, will not spare them, *chap. ii. 4.*

Q. What is the Condition of counterfeit Repentance?

35 A. To be worse at the End than at the Beginning.

Q. Is it good for them to have known God, and the Means of Salvation?

36 A. It is not: It had been better for them, not to have known

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the Way of Righteousness, than to turn from it, ver. 21.

Q. By what doth he fitly express them?

37 A. By the Dog returning to eat what he vomited, and the Sow wash'd rewallowing in the Mire.

Q. Doth St. Peter mention St. Paul's Epistles?

38 A. He doth; adding that there are in them Things hard to be understood.

Q. Doth he for that deny the reading of them?

39 A. No; but blames the *Unlearned* and *Unstable*, that wrest them to their own Destruction, chap. iii. 16. and therefore exhorts them to beware lest they fall from their Stedfastnes in the Knowledge of our LORD and SAVIOUR JESUS CHRIST, to whom be Glory now and for ever. Amen.

*Obs.* This Epistle was written a little before St. Peter's Martyrdom, chap. i. 14. The Design whereof is much as in the former, viz. to exhort the Christians to continue in the Faith, not turning from the holy Commandment. He assures them that he himself was a Witness to Christ's Transfiguration on the Mount, and that he heard the Voice declaring him to be the Son of God.

## The First Epistle General of St. JOHN.

Q. **W**HAT is here set down? 40 A. Two Sorts of Love; viz. Love of the World, and Love called Charity.

Q. In what consists the Love of this World?

41 A. In three Things, viz. Concupiscence of the Flesh, Lust of the

Eyes, and Pride of Life, ch. ii. 16.

Q. What is Concupiscence of the Flesh?

42 A. An Inclination of the Heart to enjoy the Pleasures of the Body; as Wantonness, Chambering, Sloth, Drunkenness, and such like.

Q. What is the Pride of Life?

43 A.

43 A. In all Things, as in Meat, Drink, Apparel, House room, &c. to bear an arrogant, contemptuous Mind, striving to excel others, &c.

Q. What doth the Apostle say to such Livers?

44 A. That God is not in them, nor they in him, ver. 15.

Q. What is Charity?

45 A. A Motion of the Heart, whereby we love God, and in him our Neighbour.

Q. What is it to love God?

46 A. To keep his Commandments, chap. v. 2.

Q. What is it to love our Neighbour?

47 A. To esteem him as ourself; and this is the New Commandment which Christ has given us in the Gospel. Love one another, as I have loved you. By this shall all Men know that ye are my Disciples. John xiii. 34, 35.

Q. How many kinds of Love are there?

48 A. Two, true and feigned.

Q. What call you true Love?

49 A. Not only to help our Brother with all we have, but, if Need require, to offer our Life for him,

chap. iii. 16.

Q. What call you feigned?

50 A. To love in Word and not in Deed, ver. 18.

Q. What saith St. John concerning true Lovers?

51 A. That they dwell in God, and God in them, chap. iv. 15.

Q. What is it to dwell in God?

52 A. To be Partakers of his Grace, to the Mortification of the Flesh, and lively Demonstration of our Faith, by shewing our good Works.

Q. How shall we know that God dwelleth in us?

53 A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, chap. iii. 17. And this is the New Commandment which Christ hath given us in the Gospel: Love one another, as I have loved you. By this shall all Men know that ye are my Disciples. John xiii. 34, 35.

Q. But what is said of him that hateth his Brother?

54 A. That he walketh in Darkness, chap. iii. 9. Is the Child of the Devil\*, chap. iii. 10. Abideth

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\* By the Devil's Works, chap. iii. ver. 8. is meant all Sin and Vice; and for this Purpose the Son of God was manifest, that he might destroy the

in Death, ver. 11. Is a Man-slayer, and barred from eternal Life, v. 15.

Q. How doth this Epistle conclude?

55 A. Having assured us of the in-dwelling holy Spirit, in Opposition to the false Spirit of Error reigning

throughout the World, the *Apostle* tells us, that it is his Spirit that beareth Witness, because the Spirit is Truth, chap. v. 7, 8, 9, &c. And it is in this *Chapter* that we have a full Testimony of the glorious Trinity.

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the Works of the Devil. Although here some particular Works may be understood, wherein the Power, Subtlety or Malice, of that evil Spirit, are more signally exerted, according to the Frailty of Man's Nature; and therefore are emphatically here called the Works of the Devil.

Christ manifesting himself to the World, yea, some Time before he actually appeared, the Oracles of the *Heathens* were generally suppressed and quashed. [See Plutarch's two *Treatises on this Subject*, Tully's second Book of *Divination*, &c.] It is a known, but remarkable Passage in *Plutarch*, that the Demons complained aloud, that their great God *Pan* was dead. That was the lamentable Voice which was heard in the *Grecian Seas*; in *Tiberius's Reign*, when our Saviour was crucified. Then Christ, through Death, destroyed him who had the Power of *Death*, the *Devil*; then the Prince of this World was judged; and our Saviour having spoiled Principalities and Powers on the Cross, triumphed over them in it.

In a short Time, as other Writers inform us, this diabolical Trade was clearly put down in the most considerable Countries in the World. These, and the like Works, the diabolical Obsessions of Men's Bodies, our Saviour also did defeat and destroy. He rejected the evil Spirits out of these poor Wretches, who were thus possessed by them; in whose Time great Numbers of Persons laboured under this grievous Calamity, as we may read in the *Books of the Evangelists*. The merciful *Jesus* came to rescue and redeem *Mankind*, to knock off their Fetters, and to set them at Liberty; who before were shut and locked up in the Prison-house, under the Power of *Satan* and Dominion of Sin. He came to effect a Thing of great Moment, eyen that universal Concern, the Saving of Souls; that which is more noble

noble and glorious than all worldly Empire and Sovereignty. He came to free his People from the Tyranny of *Satan*, to vanquish the Prince of Darkness, who had enslaved all Mankind. For the *Devil* had corrupted Man, had been the great Instrument at first of depriving his very Nature; and ever since he hath made it his Work to debauch Mens Minds and Manners, and by all Ways imaginable, to render them like unto himself. Hereupon the Son of God was sent, that he might dissolve, defeat, and undo these *Works* of the *Devil*. This is the short and plain Account of the great End of CHRIST's being manifested in the World, of his *Incarnation*, *Doctrine*, *Life*, *Suffering*, *Death*, and all his *Undertakings*, whatsoever: It was no other than this, to undo, to annul all that the *Devil* had done in the World; CHRIST's Task was to pull down what *Satan* had built up, to untie, to untwist all his Knots and Intrigues, to baffle all his Plots and Contrivances, to unravel the Inchantments of the evil Spirit, to break the Snares of *Satan*, and to destroy the Destroyer.

*Obj.* This St. John was one of the twelve *Apostles*, and the Author of the Gospel of St. John. This Epistle was designed to instruct, comfort, and encourage the Primitive Christians; who, in that Age, were in Danger of being seduced by some Deceivers, the Spawn of *Simon Magus*, that pretended a bare Faith would save without Holiness, denying the *Trinity*, and allowing themselves in many enormous Sins. (See *Irenaeus*, lib. i. c. 1. and 20. *cum notis Gratiis*.) Therefore the *Apofle* gives an illustrious Proof of the Doctrine of the *Holy Trinity*, chap. v. 7. and cautions the Church against them; for every one who hopes in CHRIST purifieth himself, and whosoever is born of God, or formed into a new Creature, and endowed with his Spirit, doth not commit Sin, i. e. doth not go on in an habitual Way of Sin; for his Seed, the holy Spirit, remaineth in him, and in a Manner he cannot commit Sin because he is born of God, 1 John iii. 9. being become a new Creature, and thereby having, as it were, a new Nature, his Mind, Temper and Inclinations being quite changed for the better; so that now to commit wilful Sin is loathsome, and contrary to the Genius and Temper of his Soul, to his Inclination and Disposition, bent in his very Nature to please God. But he that committeth Sin, or that liveth and walloweth in the Practice and Stench of any wilful habitual Sins, and seeks not for Pardon by holy Resolutions,

lutions and Repentance, through the Merits of CHRIST, *is of the Devil*, ver. 8. so that all true Christians must abandon and avoid all evil Courses, and shew their Love to Christ, by keeping his Commandments, especially by maintaining true cordial Love one towards another, *chap. iv. 7, 8, 9.*

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## The Second Epistle of St. JOHN.

Q. **W**HAT doth this Epistle contain?

56 A. It being written to a certain honourable and zealous Lady, the Apostle exhorts her and her Children to continue steadfast in the Faith, for fear of losing the good Work; and the Reward to them, to all that are found Believers; and gives a Cau-  
tion to avoid all Deceivers.

Q. What doth he command in this *Lady*?

57 A. The virtuous bringing up of her Children.

Q. Who are the Deceivers?

58 A. Such as would not confess that CHRIST was come in the Flesh.

Q. How must they entertain them?

59 A. They must not receive them into their Houses, nor bid them GOD speed; because, in so doing, they would be Partakers of their evil Deeds.

*Obs.* The Apostle, in this Epistle, files himself the Elder, partly, be-  
cause he was then above 90 Years of Age, as Beza on the Place observes;  
and also because he presided over all the Churches of the Lesser Asia. The  
Persons to whom it was written, was a *Lady of Quality* and her *Children*,  
and whose Sister, with her *Children*, were known to the Apostle, and an-  
nexed to the Conclusion of this Epistle.

## The Third Epistle of St. JOHN.

**Q.** **W**HAT are the Contents of this third Epistle?

**60 A.** It is directed to *Gaius*, an holy, and hospitable Man; for

which *Virtues* he is commended; *Diotrepes* blamed for his Ambition in the Church; and *Demetrius* applauded for his Kindness.

*Obs.* St. John wrote this Epistle to encourage *Gaius* in the true Faith, and to continue his Hospitality and Charity, for he was a kind Friend and courteous Entertainer of the distressed Brethren, who were Strangers, especially those who went forth to publish the *Gospel* among the *Gentiles*, and would take nothing of them, ver. 7.

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## The General Epistle of St. J U D E.

**Q.** **T**O whom is this Epistle written?

**61 A.** To all Christian Churches.

**Q.** What doth he exhort them unto?

**62 A.** To contend for the Maintenance of their Faith against Sectaries.

**Q.** What is the Condition of Sectaries?

**63 A.** To murmur, complain, and walk after their own Lusts.

**Q.** Whom do they murmur against?

**64 A.** Governors.

**Q.** How doth he reprove them?

**65 A.** By the Example of *Michael*, the Arch-angel, who, when he strove with the Devil about the Body of *Moses*, blamed him not with

with cursed Speaking, but only said,  
the *Lord* rebuke thee.

Q. What doth he mean by this Example?

66 A. If it be not lawful to rail upon the *Devil*, much less upon *Magistrates*, be they ever so wicked.

Q. What is it to walk after their

own Lusts?

67 A. To be directed by carnal Judgment, and not by the Spirit of Regeneration.

Q. How doth the Apostle conclude?

68 A. With Thanksgiving to God for his Grace to all Believers.

*Obs.* This *Jude*, or *Judas*, was one of the twelve Apostles, called *Lebbeus* and *Thaddeus*, *Matt.* x. 3. which St. *Jerom* says, denotes a Person zealous in praising God. He was a Man of Wit and Understanding, and Brother to *James the Less*. (*See the Life of Jude, and Notes of the Epistle of St. James.*)

This *Epistle* is placed last of those seven which are called Catholick, general, or universal *Epistles*. It hath no particular Inscription, as the other six, but is supposed to be chiefly designed for the Christian *Jews* in their several Dispersions, as St. *Peter's* *Epistles* are. He says, that at first he designed to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attacked on every Side, he thought it more necessary to appear in Defence of the Faith once delivered to the Saints, and to oppose the false Teachers that endeavour to corrupt it; by which Means the *Nicolaitans* and *Gnosticks*, who were Followers of *Simon Magus*, and other Hereticks, thought Faith without Works was sufficient for Salvation. He briefly describes their wretched Doctrine and Practices, and declares the terrible Judgment, which would overtake them, *who were before of old ordained to this Condemnation*, ver. 4. [See p. 62, on *Predetermination.*] i. e. not made and ordained by God on purpose to be punished; but, as the original Word *trogegrammenoi* imports, *of whom it was before written, or prophesied, that this should be their Condemnation, without Repentance*, as *Enoch* prophesied of them, ver. 14.

*Note.* That the History of *Michael*, and the Prophecy of *Enoch*, being owned by the *Jews*, though not in Scripture, the Apostle argues with them from their own Concessions. And though some of the Ancients have

doubted

doubted whether this Epistle was canonical Scripture, because the Apocryphal Book of *Enoch* is cited therein; yet *Eusebius* tells us, that in his Time most Churches read it publickly: And it is evident, before the End of the fourth Age, it was acknowledged in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers, *Athanasius*, *Cyril of Jerusalem*, and others, to be canonical. And St. *Origen* says, it contains, in a few Lines, many Words full of divine Power and Grace.

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## The REVELATION.

### The Twelfth Examination.

**Q.** **W**HY is this Book called the *Revelation* of St. John the Divine?

**N<sup>o</sup>. 1 A.** Because it reveals what God had shown by an *Angel* unto St. John, concerning Things which should come to pass.\*

**Q.** What do you understand by *Revelation*?

**2 A.** The Word importeth a laying open, or an uncovering of Things that were before hid and shut up in secret, which no living Creature can know, but so far as God shall please to disclose.

**Q.** What is the Authority of this *Revelation*?

**3 A.** High and mighty, as proceeding

\* This Prophecy is called the *Revelation*, with respect to the *Scripture of Truth*, which *Daniel* was commanded to shut up and seal till the Time of the End, *Dan. x. 21.* and *xii. 4, 9*. *Daniel* sealed it until the Time of the End; and until that Time comes the *Lamb* is opening the Seals; and afterwards the two *Witnesses* prophesy out of it a long Time in Sackcloth, before

ceeding from the Mouth of God, God, through all Ages.

by the Mediation of JESUS CHRIST, Q. Where was St. John when he

to the Apostle St. John, and so consequently from him to the Church of received it?

4 A. In an Island called Patmos,

R 3

environed

before they ascend up to Heaven in a Cloud. All which is as much as to say, that these Prophecies of Daniel and John should not be understood till the Time of the End: But then some should prophesy out of them in an afflicted and mournful State for a long Time, and that but darkly, so as to convert but few: But in the very End, the Prophecy should be so far interpreted as to convince many. Then, faith Daniel, many shall run to and fro, and Knowledge shall be increased. For the Gospel must be preached in all Nations before the great Tribulation and End of the World. For the Palm-bearing Multitude, who come out of this great Tribulation, cannot be innumerable out of all Nations, unless they be made so by the preaching of the Gospel before it comes. There must be a Stone cut out of a Mountain without Hands, before it can fall upon the Toes of the Image, and become a great Mountain, and fall to the Earth. An Angel must fly through the Midst of Heaven, with the everlasting Gospel, to preach to all Nations, before Babylon falls and the Son of Man reaps his Harvest. The two Prophets must ascend up to Heaven in a Cloud before the Kingdoms of this World become the Kingdom of CHRIST. It is therefore a Part of this Prophecy, that it should not be understood before the last Age of the World: And therefore it makes for the Credit of the Prophecy, that it is not yet fully understood: But if the last Age, the Age of opening of these Things, be now approaching, as by the great Successes of late Interpreters, it seems to be, we have more Encouragement than ever to look into these Things. If the general Preaching of the Gospel be approaching, it is to us and our Posterity that these Words mainly belong, *In the Time of the End the Wise shall understand, but none of the Wicked shall understand. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.* Compare Dan. xii. 4, - 10. with Rev. i. 3.

environed with the Egean Sea; which Sea divides Europe and Asia; and he had it on the Lord's Day.

Q. What did he there?

5 A. He was banished thither by the Tyrant Domitian, about the Year of our LORD 96; which Tyrant sought to suppress the Light of the *Gospel*; but the LORD in his Mercy did the more advance it, as appears by adding a further Discovery of his Will, by this Book of Revelation.

Q. What is the Fruit of this Revelation?

6 A. Exceeding great; as we may gather by these Words, Blessed be they that read, hear, and keep in Memory those Things, which are written in this Prophecy, chap. i. 3.

Q. To whom was John commanded to send it?

7 A. To the seven Churches of Asia, namely, of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, eminent Cities in the Lesser Asia, where, after the Destruction of Jerusalem, St.

John did prosecute his Calling in the Ministry.

Q. What Method doth he use in the Manner of his Writing?

8 A. First, a friendly Salutation, and then a brief Narration; wishing unto them Grace and Peace.

Q. What understand you by Grace?

9 A. The free Love and Affection which GOD beareth towards us for his own Sake; although indeed we deserve it not, but are in ourselves the Children of Perdition.

Q. What by Peace?

10 A. All kind of Benefits, both spiritual and temporal, which flow unto us from the Fountain of Grace, which GOD the Father hath opened to the World by the Means of his SON.

Q. In whose Name salutes he them?

11 A. In the Name of the Father, the Seven Spirits, i. e. the Holy Ghost,\* and of Jesus Christ, v. 4, 5.

Q. The Holy Ghost being but one

\* He was given to the Apostles under the Symbol of twelve fiery Tongues, by him they wrought Miracles, and prophesied; he sanctifies the Saints, and seals their Bodies to the Day of their Adoption and Resurrection;

one in Person, why doth he describe him by the Number of Seven?

12 A. Although the Holy Ghost be but one in divine Essence, yet, according to his seven-fold Operations, which it had in the Churches of *Asia*, it is called by the Name of the *Seven Spirits*; not that it is in Person diverse, but in Power and Virtue, according to the Diversity of those Subjects in which it worketh.

Q. But why is that placed in the second Place, whereas the usual Order teacheth us to say, *The Father, Son and Holy Ghost, and not the Father, Holy Ghost, and so put the Son last?*

13 A. John used this Order; not that there is any Degree of Dignity in one Person more than another; for the Father is not greater than the Son, nor the Son greater than the *Holy Ghost*; they are all of the same Power, *Majesty* and *Glory*, nor is

one before another: But the Reason that moved St. *John* to set our Saviour in the third Place, was, because, immediately the Narration, which is the second Point of the Writing, chiefly concerneth *Christ*, in describing him.

Q. How doth St. *John* describe *Christ*?

14 A. Two Manner of Ways: First, as touching the Excellency of his *Glory*, as he appeared unto him in a Vision, ver. 12 to 17.

Q. What was the first Vision?

15 A. The seven Golden Candlesticks, in the Midst whereof walked one like the Son of Man, who had in his Right-Hand seven Stars.

Q. What were these Golden Candlesticks and Stars?

16 A. The seven Golden Candlesticks represent the seven Churches, and the seven Stars the Angels of those Churches, i. e. the Bishops.

Q. What

he disposes of their Souls into their several Repositories, and he gives the Reward in the *Millennium*, chap. ii. and iii. The *Lamb* is described with seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth. Here the seven Spirits are sent by the Lamb to his seven Churches, and his seven Horns are seven Kingdoms to be raised among several Nations that invaded the *Roman Empire* upon the sounding of the seven Trumpets, or the seven Churches in *Asia*, to whom St. *John* wrote.

Q. What was Christ's Office?

17 A. It was threefold; he had the Office of a Prophet, of a Priest, and of a King.\*

Q. How did he shew himself a Prophet?

18 A. In bearing Witness of the Truth, and revealing the Councils of God unto Men.

Q. How a King?

19 A. First, by his Victory over Death; Death is swallowed up in Victory, 1 Cor. xv. and secondly, because he hath Dominion over all

Principalities and Powers both Heaven and upon the Earth, Eph. i. 21.

Q. How a Priest?

20 A. In that he washed us from our Sins in his Blood, by offering his Body a Sacrifice for us upon the Cross.

Q. Did CHRIST bear these three Offices only for himself?

21 A. No; for the Benefit of the Faithful, that as he was, so they might be, both Prophets, Kings, and Priests; Prophets, in that he saith,

I will

\* The Revelation seem to be alluded to in the Epistles of St. Peter and that to the Hebrews; and therefore to be written before them. Such Allusions in the Epistle to the Hebrews, I take to be the Discourses concerning the High Priest in the Heavenly Tabernacle, who is both Priest and King, as was Melchisedeck; and those concerning the Word of God, with a two-edged Sword, the Sabbathmos, or millennial Rest, the Earth, whose End is to be burned, suppose by the Lake of Fire; the Judgment and fiery Indignation which shall devour the Adversaries, the heavenly City which hath Foundations, whose Builder and Maker is God; the Cloud of Witnesses; Mount Sion; heavenly Jerusalem; a general Assembly; Spirits of just Men made perfect, viz. by the Resurrection, and the shaking of Heaven and Earth, and removing them, that the new Heaven, new Earth, and new Kingdom, which cannot be shaken, may remain. In the first of Peter occur these: See Pet. i. 4, 5, 7, 13. ii. 5. iv. 13. v. 1. The Revelation of JESUS CHRIST, twice or thrice repeated. See Rev. i. 6. v. 10. xiii. & chap. xx. 4, 6, 12. and chap. xxi.

These

I will pour my Spirit upon all *Flesh*,  
and your Sons and Daughters shall  
prophecy: *Kings*, in that we shall  
reign with him eternally: And  
*Priests*, for that true *Christians* do  
offer the spiritual Sacrifice of Prayer  
and Praise, and Alms-Deeds, *Heb.*  
xi. 15.

**Q.** Are then all Christian Priests  
alike?

**22 A.** They are, as touching the  
Sacrifice abovesaid, but more pro-  
perly the Bishops, who offer up the  
People as an acceptable *Sacrifice to*  
*Christ*.

**Q.** How doth he describe *Christ*  
according as he saw him in a Vi-  
sion?

**23 A.** By certain Properties fit  
for the Capacity of Men; as that he  
was

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These are indeed obscure Allusions; but the second *Epistle*, from the 19th Verse of the first *Chapter*, to the End, seems to be a continued Com-  
mentary upon the *Revelation*. There, in writing to the Churches in *Asia*,  
to whom St. John was commanded to send his *Prophecy*, he tells them, they  
have a more sure Word of Prophecy to be observed by them, as a Light  
that shineth in a dark Place, until the Day dawn, and the Day-star arise  
in their Hearts, i. e. until they begin to understand it. *For no Prophecy*,  
saith he, of the Scripture, *is of any private Interpretation*: *The Prophecy*  
*came not in old Time by the Will of Man*; but holy Men of God, as they  
were moved by the Holy Ghost. Daniel himself professes that he understood  
not his own Prophecies, *Dan.* viii. 15, 16, 27. and xii. 8, 9. and there-  
fore the Churches were not to expect the Interpretation from their Prophet  
St. John, but to study the Prophecies themselves. This is the Substance of  
what St. Peter saj. in the first Chapter.

In the second he proceeds to describe out of this sure Word of *Prophecy*,  
how there should arise in the Church False Prophets, or False Teachers,  
expressed collectively in the *Revelation* by the Name of the *False Prophets*,  
*who should bring in damnable Heresies*, even denying the Lord who bought  
them; which is the Character of Antichrist. And many, saith he, shall follow  
their Lust: *They that dwell on the Earth*, &c. Thus does the Author of  
this Epistle spend all the second Chapter in describing the Qualities of the

*Apocalyptic*

was in a long Robe, girt with a Girdle of Gold, his Head as white as Snow, his Eyes as a Flame of Fire, his Feet like unto fine Brass burning in a Furnace, his Voice to the Sound of many Waters: In his Right-Hand he had seven Stars, out of his Mouth went a sharp two-edged Sword, and his Face shone as the Sun shineth in its Strength.

Q. What gather we by this Description?

24 A. By his long Robe girt unto him, we gather the Readiness of CHRIST in his Kingly and Princely Office, to execute the Work of Salvation: By his white Head, his Fulness of Knowledge and Wisdom: By his fiery Eyes, his deep Insight into the darkest Corners of the Earth, and deepest Secrets of Mens Hearts: By his Feet of shining Brass,

the Purity and Righteousness of his Ways, and the Power which he hath to tread down his Enemies: By his Voice, compared to the Sound of many Waters, we understand the Sound of the Gospel: By the Stars in his Right Hand, his faithful Ministers, by whom he worketh, which (as Stars) should give Light unto Men by their Doctrine and Conversation: By the two-edged Sword, is understood the powerful Word of GOD, entering and cleansing the Hearts of his Children: And by his Face shining as the Sun at the highest, the unspeakable Brightness of his Grace, whereby the Church is comforted, and lightened in all Truth and Sincerity.

Q. Why doth he liken the Church to Golden Candlesticks?

25 A. Because as the Candlestick doth

*Apocalyptic Beast and false Prophet.* Compare Rev. ii. 14. ix. 21. xiii. 1, 5, 6, 7, 12. xvii. 2. xviii. 3, 7, 9, 12, 13, xix. 20. xxi. 3, 4. And then in Epist. iii, he goes on to describe their Destruction more fully, and the future Kingdom. He saith, that because the Coming of Christ should be long deferred, they should scoff, saying, *Where is the Promise of his Coming?* Then he describes the sudden Coming of the Day of the Lord upon them, as a Thief in the Night, which is the Apocalyptic Phrase; and the Millennium, or thousand Years, which are with God but as a Day; the passing away of the old Heavens and Earth by a Conflagration in the Lake of Fire, and our looking for a new Heaven and a new Earth, wherein dwelleth Righteousness.

doth not give the Light, but as the Light is put upon it; so the Church receiveth all her Light, put upon her from CHRIST; for the Doctrine of the Church, which is the Light of the Church, is from GOD, and not of Men.

Q. Unto how many Points may we draw the Doctrine of this Book?

26 A. Unto four; viz. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the Precepts seen?

27 A. In the Instructions given to the Seven Churches, St. John being absent in Patmos, is commanded by Christ to write to the Bishops or Angels, to amend their Lives and Errors.

Q. Upon how many general Points do these Instructions consist?

28 A. Upon three; a Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ commend in them?

29 A. Their Virtues; as Patience, Labour, Zeal in the Church of Ephesus, which St. John first taketh Notice of, chap. ii. Then the Works of Faith, Repentance, and Charity, together with Constancy in Affliction, and true Humility, in the Church of Smyrna, chap. ii. 9. For-

titude and valiant Perseverance, in the Church of Pergamus, that notwithstanding the Martyrdom of Antipas, a Man there put to Death for Religion, yet they were not terrified, but held fast the Faith of JESUS CHRIST, and never forsook it, ver. 13. Love and Service toward their Brethren, Faith and Assurance in the Promises of God, and increasing in Piety; so that the End was better than the Beginning, in the Church of Thyatira, ver. 20. A little Increase of Faith, keeping of the Word of GOD, and a free Confession of his Name, in the Church of Philadelphia, chap. iii.

Q. What doth Christ reprehend in them?

30 A. Their Vices, as the Want of Love in the Church of Ephesus, chap. ii. 4. Hypocrisy in the Church of Smyrna, of such as said they were Jews, but indeed were of the Synagogue of Satan, i. e. they did profess themselves Christians in Word, but were not in Deed, chap. i. 9. The bearing with false Doctrine in the Church of Pergamus; for they suffered the Nicolaitains among them, that (as Balaam taught the People of GOD to stumble in two Things) caused them to commit Fornication, both in Body and Soul:

In

In Body, by abandoning their Wives to common Use: In Soul, by sacrificing to Idols for Superstition's Sake, ver. 14. The like Vice is reprehended in the Church of *Thyatira*, that suffered *Jezebel*, a wicked Woman, to spread abroad a false and abominable Doctrine, tending to Fornication and Idolatry, amongst them, chap. ii. 20. At *Sardis*, their Works were fair in outward Shew, but inwardly nothing but Filth and Rottenness, chap. iii. 1. At *Laodicea*, they were Time Servers, who halter between two Opinions, and were neither hot nor cold, ver. 15.

Q. What doth Christ exhort them unto?

31 A. Repentance and Amendment of Life. To their Repentance is annexed a gracious Promise to be written in the Book of Life; and to their wilful Perseverance in their Sins, a heavy Threatning, that He will come suddenly upon them, as a Thief, and they shall not know the Hour, chap. v. 3.

Q. Having learned the State of Things, as they stood for the present, when the Revelation was given, what next succeedeth?

32 A. The Prophecy of Things to come, which is either general, as touching such Things as should

happen to the whole World, or particular, but yet of more Moment than the former, as touching such Things as should happen to the Church.

Q. What is the End of the Prophecy of the Church?

33 A. That the *Faithful*, admonished beforehand of the Assaults and bloody Attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in Despite of both till the Coming of Christ Jesus.

Q. What is the End of the Prophecy of the World?

34 A. To shew the Judgments that God would execute upon the Enemies of his Church, and the sealing up of the *Elect*, before the Execution of those Judgments, that they might be kept from Evil, as appeareth by the vii. viii. and ix. Chapters.

Q. If the *Elect* were kept from Evil, to what End was this Revelation given to forewarn them, that they should suffer Trouble and Persecution?

35 A. To be kept from Evil is understood, that notwithstanding all the Violence and Persecution offered them, yet they were not overcome or driven from Faith, or the Hope

Hope they have of eternal Happiness, but therein did they joy and triumph, howsoever the World thought them plunged in Despair and Sorrow.

Q. What is the second Vision St. John had?

36 A. The *Vision* wherein was revealed unto him the *Majesty* of God the *Father*, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us, as well as the Son's, in a Description fit for our Capacity\*.

Q. How is the *Glory* of the Father described?

37 A. In these six Things, viz. in the Figures of his Office, of his Nature, of the Instruments which he employeth to that Purpose, and of the Events that follow.

Q. What is his Office?

38 A. To judge the whole Earth; and therefore he is represented by St. John, sitting upon a Throne, *chap. iv. 3.*

Q. How is his Nature represented?

39 A. By the Beauty of the Jasper Stone and the Sardine.

Q. Who are his Assistants?

40 A. The honourable Company of

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\* I hope it may not be thought Presumption in me hereafter to give my private Opinion of Things as they have occurred to my Thoughts, together with what I have gathered from the *Writings* of the most eminent Authors on this Book. 'Tis true, our Senses of themselves evidently extend but to few moral Things in Matters of any Moment; therefore the Testimony, and of all Testimonies that which is divine, is the surest and most perfect Means of Information, for all sacred Truths, and all moral Duties; whereby alone we can be certain of the Truth or Falshood, Good or Evil, of any Thing proposed, as a Matter of Religion comes from God. See *2 Tim. iii. 16, 17.*

I know the Folly of some Interpreters has been to foretell Times and Things by this Prophecy, as if God designed to make them Prophets. By this Rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise; he gave this, and the *Prophecies* of the *Old Testament*, not to gratify Men's Curiosities

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of the *Prophets* and *Apostles*, cloathed in white Raiment, and crowned with Gold.

Q. What are the Effects of his Magnificence?

41 A. Light'ning, Thunder, and Voices, &c.

Q. Who are his Instruments?

42 A. The Company of the celestial Creatures, in Number four; that is, so many as are needful for the Execution of the Will of GOD, thro' all the Corners of the World, and the whole Army of Creatures under Heauen, figured unto us by the Sea of Glafs, like unto Chrystral.

Q. Why

Curiosities, by enabling them to foreknow Things, but that after they were fulfilled, they might be interpreted by the Event, and his own Providence, not the Interpreters, be thereby manifested to the World: For the Event of Things predicted many Ages before, will then be a convincing Argument that the World is governed by Providence. For as the few and obscure *Prophecies* concerning Christ's first Coming, were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the Things to be done at Christ's second Coming, are not only for predicting, but also for effecting a Recovery and Re-establishment of the long lost Truth, and setting up a Kingdom wherein dwells Righteousness. The Event will prove the Revelation; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it: For he that will understand the old Prophets must begin with this. But the Time is not yet come for understanding them perfectly; because the main Revolution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever.

There is already so much of the Prophecy fulfilled, that as many as will take Pains in this Study, may see sufficient Instances of God's good Providence: But then the signal Revolutions predicted by all the holy Prophets, will at once both turn Men's Eyes upon considering the Predictions, and plainly interpret them.

Q. Why are the celestial Creatures said to be full of Eyes.

43 A. Because of their Watchfulness in the Service of God.

Q. Why is the first compared unto a Lion?

44 A. Because of his Courage.

Q. Why the second unto an Ox?

45 A. Because of his Strength.

Q. Why hath the third the Face of a Man?

46 A. Because of his Prudence.

Q. Why is the fourth likened to a flying Eagle?

47 A. Because of his Agility and Swiftneſs.

Q. How many Wings had each of those Beasts?

48 A. Six, as those of the Prophet *Isaiah*; two on their Arms, two on their Feet, with two they covered their Faces.

Q. What signifies those on the Arms?

49 A. Readiness and Swiftneſs to perform God's Commands.

Q. What those on their Feet?

50 A. That they are not polluted with the Corruptions of the World; when they converse with Men in the World, their Wings do, as it were, cleanse them.

Q. What those that cover their Faces?

51 A. The glorious *Majesty* of God, on whom the *Angels* themselves cannot fix their Sight.

Q. What are the Events that follow the Description of his Magnificence?

52 A. The Praise and Glory which the *Angels* give unto him that sits upon the Throne, and the Reverence and Homage which the *Elders* do shew him.

Q. In what Manner?

53 A. By prostrating themselves before him, casting their Crowns at his Feet, ch. iv. 10.

Q. Having procured so great Authority to the Words of this Revelation, by the Description of the Majesty of the Giver, what follows?

54 A. The Preservation of the two Books; whereof the one being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other being but little, includeth the History of the Church.

Q. Who opens the Seals of the first Book?

55 A. CHRIST JESUS.

Q. Were none sollicited thereunto but he?

56 A. Yes, a general Proclamation was made by an Angel to see if

any

any would open it ; but none, neither in Heaven nor Earth, nor under the Earth, was able, or worthy, to open or look upon the Book, save the Lion of the Tribe of *Judah*, and the *Lamb* that stood in the Midst of the Throne, and of the Elders, which was *Christ Jesus*, chap. v. 2 to 7.

Q. What do we learn by this, that none were able to unclose the Book but he ?

57 A. That he is the only Mediator between GOD and MAN ; that no other Being, either in Heaven or Earth, is acquainted with the secret Councils of GOD, or can reveal them unto us, but he .

Q. Why is he called a Lion and a Lamb, Names of a contrary Nature?

58 A. He is called a Lion in respect to his Power and Strength, and a Lamb in respect of his patient Sufferance.

Q. What was shewed to St. John when the Seals were opened ?

59 A. A white Horse, signifying  
1. The propagating of the Gospel.  
2. Persecution of the Saints, by the red Horse.  
3. Darkness of Soul, Clouds of Heresy, by the black Horse.  
4. Papal Tyranny over the Souls and Bodies of Men, by the pale Horse, and Death upon him.

5. Complaints and Comforts of the Saints, from the gracious Promise of their Deliverance. 6. Terror of the Day of Judgment to those merciless Tyrants, chap. vi. 16. 7. Christ, our Mediator, offering to his Father the Prayers of the Saints ; and seven Angels, with seven Trumpets, proclaiming the raging Persecution of Heresy, some Eclipse of the Church by the Smoke of the Pit and the Locusts, i. e. the foggy Mist of Popish Doctrine, and the Authors and Abettors of it, the several irreligious Orders of Monks and Friars, ranged by their King of Locusts the Pope, to fight against, and to kill Men with their Smoke and Sulphur, which comes out of their Mouths, chap. ix. 18.

Q. What is the general Use of these Precedents ?

60 A. As touching the Person of GOD, we learn three Things : First, his loving Favour in denouncing and giving Knowledge beforehand by evident Tokens ; what Rigour he purposed to execute afterward, if he saw no Amendment in the Course of our Lives, chap. vi. Secondly, his merciful Care over the Elect, in arming them against the Flood of those Evils that were to overflow the whole World, chap. xvii. Thirdly, the Truth

Truth of his Justice, in executing all those Plagues he had foretold, upon the World, *chap. viii. 9.*

Q. What do we learn as touching ourselves?

61 A. Three Things: Attention to regard the Threat'nings of GOD; Repentance, to be sorry for our Sins; and Amendment of Life, to prevent the Rigour of his Justice.

Q. What as touching the Instruments of GOD, which he used in executing his Will?

62 A. Three Things: First, that they were *Angels*; Secondly, that they were obedient to his Will; and thirdly, that they were expeditious in performing of their Charge.

Q. What learn we as touching the *Elect*?

63 A. Three Things: First, the Place: They stood before the Throne and the Lamb; whereby is shewed, that as they are under the Protection of GOD, so are they always ready to do him Service. Secondly, their *Habit*: They were cloathed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and joyful Dignity. Thirdly, their *Victory*; they had Palms in their Hands, whereby we are put in Mind of the Combats which they had sustained for the

Name of GOD, and the eternal Triumph which they have in *Heaven* by the Communion and Fellowship of our *Saviour Christ*.

Q. What as touching a natural Man?

64 A. Spiritual Misery, which spreads itself into three Branches: Poverty of Heart, for want of Understanding; Blindness of Mind, for want of *Faith*; and Nakedness of Soul, for want of the white Robe of Righteousness in *Christ Jesus*, *chap. iii. 17.*

Q. What as touching a regenerate Man?

65 A. Three Properties: Strength of Faith; keeping of the Word of GOD; and free Confession of his Name, *ver. 8.*

Q. I now shall proceed unto the Vision of the second Book. Who had the Book in his Hand?

66 A. A mighty *Angel*, *ch. x. 11.*

Q. Who do you understand by this *Angel*?

67 A. Our *Saviour Christ*, that held the Book open in his Hand.

Q. How is he described?

68 A. His Cloathing was a Cloud, and a Rainbow on his Head.

Q. What doth he signify by the Cloud?

69 A. The distilling of his Grace upon his People.

Q. What by the Rainbow?

70 A. His Mindfulness of the *Covenant* of old, established with Man and Beast; and to procure the greater Authority to this Prophecy following.

Q. What was contained in the Book which he held?

71 A. The prophetical History of the Church, which he gave unto John, and bid him eat it, i. e. comprehend and thoroughly understand it.

Q. How is the History of the Church divided?

72 A. Into two Parts; into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

Q. In how many Things consisteth the Deeds of the Prophets, or Ministers of the Church?

73 A. In three; in their Fight under the *Cross*, in their murdering, and in their raising up again.

Q. When began their Fight?

74 A. Presently upon the Death of CHRIST.

Q. How long did it continue?

75 A. One thousand two hundred and three score Years.

Q. How can that be? the Text says Days, *chap. xi. 3.*

76 A. True, but it is to be understood Years, after the Example of *Ezekiel* and *Daniel*, who interpret their Visions in like Manner, Days for Years.

Q. Who was prophesied that he should murder and almost extinguish the Doctrine?

77 A. Pope *Boniface VIII.* a most merciless and bloody Persecutor, who entered into the Papacy, at the Expiration of 1260 Years, *chap. xi. 7.*

Q. How did he obtain the Papacy?

78 A. By Subtilty, having in the Night, by a false *Oracle*, persuaded his Predecessor *Celestine*, to resign his Authority unto him.

Q. How long did he rule?

79 A. Three Years and a Half; during which Time the *Church of Christ* seemed to be dead, and lie unburied.

Q. The Text saith, of *Sodom* and *Egypt*;

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\* This *Meteor* was appointed by God, to be a Witness of his *Covenant*, *Gen. ix. 15.* and did not exist in the Manner it now does, before the Flood; tho' the curious Mixture of Light and Shade naturally arises from the Surfaces of those Parts, which constitute a *Cloud*, from whence the Colours are enlivened, so that at the Appearance of a *Rainbow*, the Clouds always begin to disperse, for it cannot be seen in a thick Cloud, but after Showers.

Egypt; How then do they say of Rome?

80 A. Rome is a spiritual Sodom, and a spiritual Egypt: Sodom in her spiritual Adultery, Egypt in her spiritual Oppression of the Church.

Q. Who raised the Church again?

81 A. The Spirit of Life coming from God, upon the Death of Boniface, chap. xi.

Q. Did the Spirit of God, raise up those that had been slain?

82 A. No; the Text. saith, they ascended into Heaven in a Cloud.

Q. What do you understand by that?

83 A. We are to understand by the Use of the Scripture, that the Church of the Wicked, is commonly called the World, or the Earth; and the Church of the Faithful and Elect is called Heaven: Therefore, when it is said, they ascended up into Heaven, the Meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the celestial Church, i. e. seeing the Temple and publick Places were not open unto them, as it were Heaven apart from the rest of the World, chap. xi. 17.

Q. Having spoke of the Ministry of the Church, let us return to the

other Part of our Division which was the whole Body of the Church: How doth the whole Body of the Church divide itself?

84 A. Into two Parts: Into the Jewish Christian, and into the Christian Catholic Church; which consisteth not only of Jews, but of the believing Gentiles also.

Q. When began the Christian Jewish Church?

85 A. At the Instant of the Conception of our SAVIOUR CHRIST.

Q. When began the Christian Catholic Church?

86 A. At that Time, when by the Preaching of the Apostles, the Gentiles were converted, and did embrace the glad Tidings of the Gospel,

Q. What doth St. John set down here for our Instruction?

87 A. The Estate both of the Jewish and Christian Catholic Church warfaring, or as it was subject to the Assaults of her Enemies.

Q. What is the Jewish Christian compared unto?

88 A. To a Woman with Child, chap. xii. 2. because like unto a fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. How

Q. How is that Woman described\*?

89 A. By her Attire, and by her standing, ver. 1.

Q. How was her Attire?

90 A. Of two Sorts; the Cloth of her Body, and the Ornament of her Head.

Q. How was her Body cloathed?

91 A. With the Sun, by which is hereby signified the inestimable Glory given unto the Church of God.

Q. How was her Head adorned?

92 A. With a Crown of twelve Stars, to represent the Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

93 A. Upon the Moon; by which we learn that the true Church trampleth under her Feet all Variableness, unto which all Things under the Moon are subject.

Q. What was her Conflict?

94 A. She travelled, and was in Danger to have her Child devoured by a fiery

\* This Vision represents the Beginning of the Popedom. This Woman would have been no Sign or Wonder, if the true Church had been represented by this Symbol, it having been constituted 600 Years before the Saracens and Turks rose in the East; and before the Northern Invasion; the Account of the Eastern Church begins from the taking of Jerusalem; the Account of the Western Church from the Pope's being made universal Bishop; and this Claim is clearly represented by the Crown of twelve Stars, for the twelve Apostles Power in spiritual Affairs: She is cloathed with the Sun, that is, a royal Authority, and the Moon is the royal City of Rome, under her Feet, subject to her Authority. In chap. viii. when the fourth Angel sounded, the third Part of the Sun and Moon was smitten, that is, the Emperor and City of Rome. Because Rome was the imperial City, the Pope had a Primacy given him by the Canons of Councils; but he here claims from the Apostle, or Christ, his Supremacy. So she is cloathed in Scarlet in Token of Royalty, the Seat of her Kingdom is Rome. St. John saw the Whore in the Wilderness, as well as the Woman, ch. xvii. 3. Therefore both these are an Account of the Western Church, from the Time of the

a fiery Dragon, that had *seven Heads*, and upon every *Head* a Crown, and ten Horns, ver. 4.

Q. What do you understand by the Dragon?

95 A. Satan, and by his seven Heads, his wonderful Policy and Wisdom, able at once to disturb the seven Churches, *i. e.* the Universal Church.

Q. What by his seven Crowns?

96 A. His Magnificence and Authority, every Head being as the Head of a King.

Q. What by his ten Horns?

97 A. His great Power, sufficiently furnished to hurt the whole World.

Q. What is understood by the Child, whom he would devour?

98 A. CHRIST mystically, *i. e.* one and entire Christ, in a Mystery, compounded of the Person of Christ,

as

the Popedom's assuming the Title of *Universal Bishop* and a spiritual Kingdom ; and St. John wondered both at the *Woman* and the *Whore*.

Upon this Occasion, she is represented in her first pure State ; she at first brought forth a Man Child, whom the Dragon persecuted by ten Heathen Emperors. This Child is the Western Christians till Constantine and other Christian Emperors ; but they being removed into Paradise, the Woman was drove into the Wilderness, after this spiritual Kingdom began to claim a Supremacy, as Christ's Vicar.

The Red Dragon is the Devil ; the ten Horns are Heathen Emperors ; seven Heads the imperial Seat at *Rome* ; of those Persecutors, the Stars are the martyr'd Bishops, cast to the Earth by the Devil. But these shall reign in the *Millennium* with a Rod of Iron. These Persecutions lasted at *Rome* 300 Years ; and the Devil was the Author of them, and of all the following Wars. The *Woman* fled into the Wilderness, *i. e.* lived in a desolated Country, by the Wars of the Northern Nations, and those of the Lombards, and afterwards by those of the Saracens, and after these, by the Arms of the Spaniards, Germans, French, and the Princes of Italy.

To this Wilderness she is first condemned by God, as a Place prepared for her Subsistence and Punishment, for assuming the Supremacy over all Churches ; but in this Wilderness she is farther corrupted by worshiping Relicks, Images, Crosses, &c. and will be as a Whore for this Fornication.

as the Head and Body of the *Church*,  
as of all the Members thereof united  
to the Head by his Spirit.

Q. How was the *Child* delivered?

99 A. God took it up to Heaven,  
and prepared a Place for the Mother  
in the Wildernes.

Q. Did Satan's Malice so end?

100 A. No, he gave two Assaults  
more; the first was in *Heaven*, where  
he accused the *Elect of God*, Day  
and Night.

Q. What was his Success?

101 A. He was thrown down from  
thence by the Power of *Michael*, i. e.  
of *Christ Jesus*.

Q. Where was his second Assault?

102 A. Upon Earth, upon the  
Mother of the *Child*, upon the *Church*  
of the *Jews*, and upon the *Church* of  
the *Gentiles*, afterwards gathered to-  
gether in *Christ*.

Q. How did the Mother, i. e. the  
*Church* of the *Jews*, escape in this  
Assault?

103 A. She was carried by the  
Power of *God*, as by the Wings of  
an *Eagle*, into a Place of Refuge,  
namely *Pella*, a Town seated on the  
other Side of *Jordan*, in a desart  
Country; but *Satan* pursued her with a  
*Flood* of Water cast out of his Mouth.

Q. What understand you by the  
*Flood* of Water?

104 A. The *Romans*, who de-  
stroyed *Jerusalem* and the Sanctuary,  
that was therein.

Q. Who drank up that *Flood* of  
Water, that it did not hurt the  
*Church*?

105 A. The *Earth*, i. e. the wick-  
ed Sort of the *Jews*; whose bloody  
Massaere satisfied the Fury of the  
*Romans*, so that the *Elect* had Li-  
berty to escape.

Q. When *Satan* saw himself again  
prevented, how did he take it?

106 A. He was wrath and made  
War upon the rest of the *Seed* of the  
*Woman*, i. e. upon the Christian Ca-  
tholic Church.

Q. How many principal Things  
are we to note in the History of the  
Christian Catholic Church.

107 A. Three; her Combats, her  
Victory, and her Glory.

Q. With whom were her Com-  
bats?

108 A. With two kind of Beasts,  
the one whereof had seven Heads,  
and came out of the Sea; the other  
had two Heads, and sprang out of  
the Earth, chap. xiii.

Q. What do you understand by  
the first Beast?

109 A. The Tyranny inflicted up-  
on the *Church*, by the evil Govern-  
ment of the *Roman Empire*.

Q. What

Q. What by the second Beast?

110 A. The Persecution of the Papistical *Hierarchy*, by the Succession of *Popes*.

Q. How did this *Beast* arise?

111 A. By little and little, out of the Earth.

Q. What is to be understood by the two Horns of the Beast?

112 A. Two Swords and two Keys, temporal and spiritual Power.

Q. What by his speaking like a Dragon?

113 A. Subtlety and Falshood, like the old Serpent.

Q. What by their taking of the Mark, in their Right Hands and Foreheads?

114 A. The perfect Obedience and Allegiance of all to the *Beast*; which otherwise suffers not to buy and sell, i. e. civil Commerce.

Q. Against whom doth the Church obtain her Victory?

115 A. Against the two *Beasts* and the *Dragon* before spoken of, and against the *Whore* of the spiritual *Babylon*, described in the 17th Chapter.

Q. What is understood by the *Whore* of *Babylon*?

116 A. The great City of *Rome*, which reigneth over the Kings of the Earth, chap. xvii. 18.

Q. Shall she undoubtedly fall to Shame and Ruin\*?

117 A.

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\* After the Hatred of the ten *Horns*, their eating her Flesh, and burning her with Fire, another *Angel* very glorious and powerful, proclaims the utter Destruction of the *Popedom* by two Falls, *Babylon* is fallen, is fallen, chap. xviii. 2. Her Plagues shall come in one Day, Death, and Mourning and Famine, and she shall be utterly burnt with Fire, ver. 8. And a mighty *Angel* took up a Mill-stone and cast it into the Sea, as the Prophet *Jeremy* had predicted, chap. li, 63, 64. ver. ii. Thus with Violence shall that great City *Babylon* be cast down, and shall be found no more at all.

This second Fall must come from some foreign *Invasion* of the *Mahometans*, as is described in the *Sybilline Oracles*, they will utterly destroy her, as the Stone cast into the Sea intimates that Invasion by Sea. The Fate of the *Roman Empire* was evidently described by the *Sibylls*; and that was

117 A. She shall ; the Spirit hath spoken it expressly, and it will be accomplished by the Power of *ten Kings*, formerly her Favourites, into whose Hearts God shall put it, to execute the Fury of his Wrath upon her.

Q. How shall her Lovers take it ?

118 A. They shall stand afar off for Fear, saying, alas ! alas ! that great City *Babylon*, that mighty City, in one Hour she is made desolate !

Q. Shall she not rise again, and be restored ?

119 A. She shall not ; she shall sink

into Destruction, as a Stone cast into the Sea, *chap. xviii. 21.*

Q. By what Means doth the Church get Victory over her Enemies ?

120 A. By the Assistance of *Christ*, her Head and Captain.

Q. Into how many Parts doth his Assistance spread ?

121 A. Into four : The preaching of his Word, and the Works of Faith, Patience, Obedience, set down in the 14th *Chapter* ; and also Threatning and Judgments, proceeding from his divine Justice, declared in the 15th and 16th *Chapters*.

Q. Wherein consisteth the Glory of

was a sufficient Reason for their frequent consulting of them, and keeping them in private ; and they were well known to *Constantine*. This *Angel* gives the Reason of this Destruction of *Rome*. She was become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird, *chap. viii. 2.* For all Nations have drank of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her (in their *Image Worship*) her Sins have reached to Heaven ; she faith, I fit a Queen, and am no Widow, and shall see no Sorrow. This is the Pride of the Clergy, and the Corruption of Religion in all Nations subject to the *Papedom*. The *Papacy* is represented by the City of *Rome* where it governs. A Voice from Heaven calls the People out of her, that they partake not of her Sins and Plagues *ver. 14.* The Apostles and Prophets are commanded to rejoice at this Destruction, by which God avenged their Bloodshed in *Rome*, and for her Sorceries, by which all Nations were deceived, i. e. Pretence of Miracles wrought by their *Saints* Reliques, and their Images.

of the Church\*?

122 A. In her perpetual Triumph in the World to come, joined to her Bridegroom Christ Jesus, in Joy that never shall have an End; a Taste of which Joy is in some Sort made manifest unto us in the 21st and 22d Chapters, where the full Description of the new *Jerusalem*, where the Saints shall be for ever happy, is set forth by some mysterious Resemblances, not yet to be understood.

Q. What shall become of the Enemies of the Church?

123 A. They shall have their Portion in the Lake, which burneth with Fire and Brimstone, which is the second Death.

Q. How many kind of Deaths are incident to Man?

124 A. Two; the first is a Separation of the Soul and Body; and of this kind of Death all People must taste, as well the Godly as Ungodly: And the second, a Separation of the Soul and Body from the Presence of God for ever, to remain in Darkness; and this is the Death that all the Wicked only must die; with which the Book concludes, confirming the Truth of this Prophecy, and the Church's earnest Desire of Christ's second Coming to Judgment; when every Man will receive a Reward according to his Work.

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\* The honourable and reverend Mr. Campbell proves from the 11th Chapter, 16, 17, and 18 Verses of this Book, that all the Righteous of whatever Class or Denomination, or in whatever Age of the World they lived, whether before the Flood, or after it; whether before the Law, under the Law, or under the *Gospel*, even the Patriarchs, the Prophets, and the Apostles themselves, are in a State of *Hades*, or middle State, and are not to receive their Reward till after Christ's second Coming, which will be in the *Millennium*, the Jubilee, or seventh Thousand, when Christ will reign with his Saints upon Earth; and this he also proves from the Writings of Ignatius, who lived A. D. 101. Justin Martyr, in 140. Iræneus, 164, Theophilus, 180, Tertullian, 192, Clemens Alexandrinus, 200, Origen, 230, Lactantius 302, Hilarius Pictavien, 354, St. Gregory Nyssen, and St. Gregory Nazianzen, his Son, 370, St. Basil the Great, at the same Time, Macarius Egyptius, 373, St. Ambrose, 374, St. Jerome 370 to 420, St. Augustine,

tine, and most of the Fathers, who have treated largely upon the *Millennium*. Some of which Accounts I have more particularly spoken in my Observations to this Book, which I hope will not be accounted by my Readers, after the Manner and Notion of what we call the *Fifth Monarchy Men*, a Set of *Schismaticks*, who rose here in the Time of *Oliver Cromwell*; and were anxious for the second Coming of *Christ*, to a Degree of Madness and Enthusiasm, pretending to tell the very Day and Hour of the Saints coming to Glory.

*William Sherlock*, D. D. late Dean of St. Paul's, in his Practical Discourse concerning Death, p. 107, says, "Before the Flood, no Man lived a Thousand Years; and therefore we may conclude, that the longest Term of human Life, after the Sentence of Death was passed on Man, was confin'd within a Thousand Years. *Methuselah*, who was the longest Liver, lived but nine hundred and sixty-nine Years, and he died; so that no Man ever lived a Thousand Years: And comparing this Observation, what that Promise of a thousand Years with *Christ*, which is called the first Resurrection, and is the Portion only of Martyrs and Confessors, and pure and sincere Christians, Rev. xx. I have been apt to conclude, That to live a thousand Years, is the Privilege only of immortal Creatures; that if *Adam* had continued innocent, he should have lived no longer on Earth, but have been translated to Heaven without dying; for this thousand Years Reign of the Saints with *Christ*, whatever that signifies, seems to be intended as a Reparation of that Death which they fell under by *Adam's Sin*: But then these thousand Years do not put an End to the Happiness of these glorious Saints, but they are immortal Creatures; and though their Reign with *Christ* continues but a thousand Years, their Happiness shall have no End, tho' the Scene may change and vary: For over such Men the second Death hath no Power. Or else this thousand Years Reign with *Christ*, must signify an eternal and unchangeable Kingdom, a thousand Years being a certain Earnest of Immortality; but there is an unanswerable Objection against that, because we read of the Expiration of these thousand Years, and what shall come after, even the final Judgment of all the World. But this is a great Mystery, which we must not hope perfectly to understand, 'till we see the blessed Accomplishment."

The

The late Lord Bishop of Clogher, in a Letter to an eminent Jew of the City of London, concerning the Restoration of the Jews, says, There was an ancient Tradition that prevailed among the Jews above 1700 Years ago; which Tradition is to be found in the *Talmud*, under the Head *Rosch Aaf-chana*, and in the Section that begins *Zom Tob*, and is to this Purpose: That this World is to last 6000 Years, 2000 of which may be reckoned as the Age of *Vanity*, or rather of *Inanity*; 2000 the Age of the *Law*, and 2000 the Age of the *Messiah*, and will continue in this present State till the Expiration of that Term, and after one Millenary more, it shall be destroyed; as it is said, and the Lord alone shall be exalted in that Day, i. e. in the seventh Millenary, when the Jews shall see him whom they pierced, riding on the Clouds. And this learned Bishop further says, correspondent here-to, is the Tradition of *Rabbi Abijah*, in that Part of the *Talmud* before quoted. Wherein he asserts, that after two Millenaries, shall come one of *refreshing*, in Proof of which he quotes the Prophet *Hosea*, where he says, *chap. vi. 2.* After two Days he will revive us, in the third Day he will raise us up, and we shall live in his Sight. Which undoubtedly alludes to the two Millenaries of Years, during which Time the Kingdom of the Messiah is to be in its depressed State, whereas in the third it shall be raised into a State of Glory. And therefore the Probability is, that the Grand Jubilee of the seventh Millenary will be honoured by the Appearance of the Messiah in a State of Triumph and Glory; when the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Which, says the Prophet *Daniel*, is the End of the Matter. Thus we may see by their own Tradition, that the Messiah did come many Ages ago, and that at the Beginning of the Millennium, or his second Coming, they will be restored to the former Favour and Love of God, by being converted and united to the Christian Catholick Church; which will be a glorious Addition to the Church of Christ.

*Obs.* This Book was written by the Apostle, when banished into the Isle of Patmos, by Domitian the Emperor. This Revelation is opened and shut with this Key Alpha and Omega, the Beginning and the Ending, the First

and the Last, which gives Authority to the Book: For *Alpha* is the Name of the first Letter, and *Omega* of the last, in the Greek Alphabet, and are therefore used in this Place, figuratively to shew, that as sure as those two Letters are universally received to begin and end the Greek Alphabet, so certainly Christ our Saviour must be acknowledged to be the Author and Finisher of our Faith. All Testimony therefore is either oral, *i. e.* by Word of Mouth, or scriptural, *i. e.* by Writing; and the Validity or Invalidity of either is to be Judged of by the Quality and other Circumstances of their Authors: For all moral and natural Affairs, even of the greatest Moment, may deceive us, and either bias or corrupt our Judgment; even in natural Things; such as Pain and Pleasure, we may be misled in judging, according as our Senses are affected, because they are apt to be too partial on their own Side, so as to call evil *good*, and good *evil*; which makes me observe that the Frailty of human Reason is such, the Credit given to it must bear due Proportion to its Author, who here is stiled divine, a Word of the greatest Importance. And since the Veracity and Faithfulness of God are infinite; so that whatever comes from him must needs be true, and he will let us want no Knowledge, either of his Nature or his Will, that we are capable of, and can be of any Use towards the Promotion of our present and eternal Welfare, if we require it; although we can pretend to no immediate Revelation or Inspiration from above, as the holy Patriarchs, Prophets, Apostles, and some of the first Christians had, yet the Spirit so worketh and striveth with Man, that many Things are revealed, which in themselves are mystical, in the most surprizing and wonderful Manner. But as the surest and most powerful Means of Information comes from God, who cannot lye, the written Word of God is our most safe and perfect Guide to Truth, as containing and prescribing all Things necessary to be known, believed, and practised by us: For so the Apostle tells us, in 2 Tim. iii. 16, 17. In this Apocalypse is lively set forth the Divinity of Christ, and the Testimonies of our Redemption; what Things the Spirit of God alloweth in the Ministers, and what Things he reproveth, the Providence of God for his Elect, and of their Glory and Consolation in the Day of Vengeance; how that the Hypocrites which stung like Scorpions the Members of Christ, shall be destroyed. But the Lamb Christ shall defend them which bear Witness to

the Truth, who in Spite of the Beast and Satan, will reign over all. The lively Description of Antichrist is set forth; whose Time and Power are limited: And tho' he is permitted to rage against the Elect; yet his Power stretcheth no further than to the Hurt of the Body, and at length he shall be destroyed by the Wrath of God; when the Elect shall give Praise to God for the Victory. Nevertheless, for a Season God will permit this Antichrist and Whore, under Colour of fair Speech, and pleasant Doctrine, to deceive the World: Wherefore he advertiseth the Godly, (who are but a small Portion of Mankind) to avoid this Harlot's Flatteries and Brags, whose Ruin without Mercy, they shall see, and with the heavenly Companies sing continual Praises: For the Lamb is married; the Word of God hath gotten the Victory; Satan, that a long Time reigned, is now cast with his Ministers, into the Pit of Fire, to be tormented for ever; whereas on the contrary, the Faithful (which are the Holy City of *Jerusalem*) and Wife of the Lamb shall enjoy perpetual Glory.

This prophetic History deserves the greatest Veneration, because of its glorious Author, the singular Blessing annexed to him that readeth it with Understanding, all the mysterious Arcana of the Christian Religion, and the happy future State of them, who believe it. After the Fall of *Rome*, we expect the Reign of Christ in the Millennium Kingdom, out of which he will destroy all Tares and Sectaries, and establish an Uniformity of Worship, and that heavenly Liturgy of holy Anthems, which we read of in this Prophecy. The Millennium will not be subject to the Angels, but to the four Beasts and twenty-four Elders, who are to reign on the Earth. Then the Kings will be Priests, and the four Beasts Emperors under Christ, who then will restore the Just to their Bodies, and replace them in *Adam's Paradise*, that they may eat of the Tree of Life. These are Mysteries, at which the impious scoff, and which the wicked and prejudiced Readers reject, saying, it is all,— how can it be so? 'Tis said that Christ lives and was dead, and behold he lives for ever and ever; and has the Keys of *Hades* and Death. The Place of the Dead is distinguished, ch. xx. 14. Death and *Hades* shall be thrown into the Lake of Fire. Thus we know, there is a Place for separate Souls, which must be burnt, after it has given up the Dead in it. Death sits on the fourth Horse, and *Hades* follows him, ch.

vi. By Death the *Turk* is represented, who will kill the third Part of Men ; and *Hades*, the Place of departed Souls, is here distinguished from Death ; the Place of the Just after their Separation, is under the Altar, the Place of them that were slain ; but the Place of the *Devil's Prison*, is the *Abyfs*. And since the Wicked are to be thrown with Satan at last, into a Lake of Fire, they are kept till then in the same Abyfs, in which he will be imprisoned with them 1000 Years. But the Just, *chap. vii.* are before the Throne, and the Lamb will be among them, and they, Day and Night, serve him in his Temple. Thus we may be assured, that the Just, are, after their Separation, in some heavenly Mansions, i. e. the Planets, where there is a Distinction of Day and Night, and a Temple, in which Christ's Glory appears to them ; for there is no Day and Night but in the Planetary System ; and from thence Christ will bring just Souls to the Resurrection of their Bodies. They who were beheaded, for being Witnesses of JESUS, and for the Word of God, and which did not worship the Beast, neither his Image, were raised from Death unto Life in their Bodies ; and they reigned with CHRIST 1000 Years. All the Martyrs for the Word of God, are those that suffered in the first Persecutions by the Jews, and Pagan Emperors ; and they who suffered under the Whore, i. e. the Pope or Anti-christian Beast. These were to govern during the Millennium, and to these the Kingdom was given, *Dan. vii.* And this blessed State will belong to all holy Men, to have their Part in this first Resurrection and first Judgment, and have their Names writ in the Book of Life, *Rev. ii. and iii.* They then will receive their double for all their Losses in this Life ; and, as the Wheat must be gathered by the Angels into Barns, when the Tares are burnt by them. At the Time of Millennium, all wicked Livers will be excluded out of this Kingdom, and also be burnt by the Angels : Then the Creation will be restored to that State it had, when Adam lived in *Paradise*. The Trees will afford Fruits for Diet without any Labour, but the dressing the Garden like *Eden*. After the Thousand Years are ended, Satan will be loosed out of Prison, and he shall deceive the Nations called *Gog* and *Magog*, and gather them from the four Quarters of the Earth. *Arabia* in the South ; *Tartary* in the North, *China* in the East, or *India* ; *Africa* in the West. All these in

Number

Number like the Sand of the Sea, encompas the Camp of the Saints about, and then they are destroyed by Fire from Heaven, and the Devil is cast into the Lake of Fire, to be tormented for ever. This *Gog and Magog* may be the Remains of the old *Mahometans*, who then will possess *Tartary, India, Arabia, and Ethiopia*; and these think they can destroy all the Saints, as the Devil had suggested to them: The rest of the Dead lived not again, till the 1000 Years were finished, then will be the Resurrection of the Wicked, to come to Judgment, for which End a great white Throne will be placed, and *CHRIST* will set on it, from whose Face the Earth and Heaven fled away, and were not found; they were burnt by Fire. Then the *Dead, small and great, stood before CHRIST*; and the Books or Records of their Lives were opened, and the Dead were judged out of those Things, which were writ in them: According to their Works they were judged, and whosoever was not found written in the *Book of Life*, was cast into the Lake of Fire.

In one Book are recorded all the good and evil Works of Men, in the other are only enrolled the Names of them, who were to live in the new Heaven and new Earth. And at the Time of this second Judgment, the Righteous will be caught up in the Air with Christ, and placed on his Right Hand, and the Wicked on the Left; and he will change the Bodies of his *Saints* to be like his; and then pronounces, *Come ye blessed and Go ye cursed*; and then there shall be no more Death, i. e. Separation of Soul and Body, nor *Hades*, or Place to receive their Souls; that will be burnt with the Earth by the *Sun*, which will burn up or rather purify our World and was prepared from the Beginning to be a Hell for wicked *Angels and Men*. All the Planets and Stars will also be burnt and purified by the *Sun*, which were the *Hades* of just Men; and then this present World will be the Place of *Hell-Fire*, and this will be without the new Heaven and Earth, ch. xx. 5, 15. which will be produced without a Sea, out of the old Earth, consumed by a general Conflagration. Afterwards an holy City, called *Jerusalem*, will come down from God out of Heaven, very much adorned, like a Bride for a Husband, with the Glory of God in it: The City shall have a great and high *Wall*, with twelve Gates, and at the Gates twelve Angels. The Name of the twelve Tribes will be written on the Gates,

and

and on the Foundations the Names of the twelve Apostles. In this new Heaven and Earth there shall be no Death, nor Sorrow, nor Pain. Those Things are past: All Things are made New by C H R I S T. He will give to them that desire it, the Fountain of Life freely, i. e. Eternal Life in the new Heaven and new Earth; and he that overcometh (the Whore and Antichrist) shall inherit all Things: And I will be his God, and he shall be my Son. But the Fearful, the Negligent and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake that burneth with Fire and Brimstone.

In summing up what has been said in Regard to the Benefits of reading and explaining the Prophecies in the *Revelation*, I shall consider the whole Mystery under the following Heads:

First, We may observe, that they were wrote by St. John, the beloved Disciple of C H R I S T; that they agree with the old Prophets, *Isaiah, Daniel, Ezekiel, Zachariah*, the two Books of *Esdras*, and the *Sybilline Oracles*; and therefore confirm the Truth of the Christian Religion.

Secondly, They shew the glorious State of C H R I S T after his Ascension into Heaven, described in *chap. i.* and his Care of the seven Churches, by promising Rewards in the Millennium to his Servants the *Bishops*, and threatening Punishments for ill Doctrines or wicked Practices, *chap. ii.* and *iii.*

Thirdly, G O D Almighty is described on a glorious Throne in Heaven, with those Saints about him who were raised from the Dead at our Saviour's Resurrection, they being redeemed from the Earth, with the four Beasts and twenty-four Elders, and an innumerable Company of Angels about the Throne, giving Glory and Honour, and Thanks to H I M that sits on the Throne, who created all Things for his Pleasure.

Fourthly, The L A M B receives from G O D his Decree concerning the Roman Empire, and his Church; and the same Honour is paid to the L A M B as to G O D, by all the Saints and Angels, Blessing, Glory, Honour, and Power be unto him that sitteth on the Throne, and to the Lamb for ever and ever, *chap. v.*

Fifthly,

Fifthly, The *Lamb* opens the Decrees concerning the *Roman Empire*, represented by four *Horses*, and at last he executes GOD's Wrath on them, when that great Day comes. By this we see that *Christ* is made King of Kings, or Prince of the Kings of the Earth, *chap. i.* and now governs all Kingdoms, all Power being given him in Heaven and Earth, *chap. vi.*

Sixthly, The State of *separate Souls* are represented by the *Souls* of them that were slain under the *Altar*, and white *Robes* were given to them, and it was told them, that they should rest a-while, *chap. vi.* and in *chap. vii.* we find others sealed, both *Jews* and *Gentiles*, added to the former in their separate State, and they were cloathed with white *Robes*, and *Palms* in their *Hands*, who ascribe their *Salvation* to GOD and the *L A M B.*: They serve him Day and Night in his *Temple*. This is the Employment of separate *Souls*, *chap. vii.* And in *chap. xii.* the *Man Child*, *i. e.* the first Christians, was caught up to GOD, and his *Throne*; therefore the *Hades* of the Just is among the Stars. And *chap. i. 12.* the two slain *Witnesses* ascended up to Heaven in a Cloud, *i. e.* the few orthodox Believers, that opposed the *Whore* and *Antichrist*.

Seventhly, GOD employs the seven *Angels*, who stand before his *Throne*, to raise seven new Heads in the *Roman Empire*, by several Invasions; therefore they are now concerned in the Revolutions of all Kingdoms, and seven *Angels* execute his Wrath on the *Saracens*, *chap. xvi.* on the *Ottomans*; and a glorious *Angel* comes from Heaven, *chap. xviii.* at the Fall of *Rome*; and an *Angel* delivers these Prophecies to *St. John*, *ch. i.* and the little Book, in *chap. x.*

Eighthly, in *ch. ix.* we have the Rise of the *Mahometan Empire*, which is also an *Anti-christ*, and is to be governed by the *Saracens* and *Turks*. *Chap. ix. 1.* is the Oppression of the Eastern Church by that Empire, which ver. 7, is called the Beast, that ascended out of the bottomless Pit. The *Saracens* are slain, *ch. xiv.* and the *Ottomans*, *ch. xiii.* and *xvi.* The *Saracens* are the wounded Head, *ch. xiii.* the *Ottomans* the second Beast. The past History of the *Mahometan Empire* agrees with these Prophecies, and has lasted 1400 Hegiras, or *Turkish Years*.

Ninthly,

Ninthly, in ch. xii. is described the Rise of the *Whore*, by the twelve Stars representing her Supremacy over all Churches, and by the Wings of the Eagle her Imperial Power, for which she is drove into the Wilderness. And ch. xvii. represents her Cruelty and Abominations, and her raising the *Western Empire* to ride on. At last the Judgments on her, ch. xviii. by burning her City. Both Eastern and Western Churches suffer, for worshiping Saints, Angels, and Reliques, &c. And it may be conjectured, that his the Destruction of *Constantinople*, which was the most remarkable that ever happened for Effusion of Blood, is described ch. xiv. after the Fall of the Saracen Empire; ver. 17. by another Angel that came out of the Temple, and by another Angel that came out of the Altar, which had Power over Fire. The Wine-press was trod without the City, and Blood came up to the Horses Bridles, by the Space of 1600 Furlongs. *Mahomet the Great*, A. D. 1453, made extreme Slaughter, both without and in the City of innumerable Christians, who are called the Vine of the Earth. It was destroyed by Fire-Arms, intimated by the Angel; or else this Vintage may be explained by the Ottomans Destruction of many Christians in *Hungary*. *Solyman* lost 80000 Turks at the Siege of *Vienna* 1522. At the last Siege in 1683, as many: And had two Armies defeated by Prince *Eugene*, in 1716 and 1717, at *Belgrade*, near that City. In the 16, 17, 18, and 19 Verses of the ix Chapter, a Description is given of the Forces, and the Means and Instruments by which the Ottomans should effect the Ruin of the eastern Empire. Their Army is described as very numerous Myriads of Myriads; and when *Mahammed* the second besieged *Constantinople*, he had 400,000 Men in his Army, besides a powerful Fleet of Thirty large, and Two Hundred less Ships. They are described too chiefly as *Horsemen*; and so they are described by *Ezekiel* and *Daniel*; and it is well known, that their Armies consisted chiefly of Cavalry, especially before the Order of *Janizaries* was instituted by *Amurath the First*.

Tenthly, All Things delivered in the Revelations to the End of ch. xvi. are already past, except the slaying the two Witnesses, ch. x. and the smiting the Earth with Plagues. The next Things expected are the burning of *Rome*; the Return of the two Tribes, since 1517, was the War with the Lamb, the Persecution of the Protestants by Wars. The two Tribes

intimate

welvintimated by singing *Moses's Song*, ch. xvi. This agrees with all the old Prophesies, and will happen before the last Fall of the Papedom, and the Otonian Empire; but the Return of the ten Tribes is after them, as is described in *Esdras*, chap. xiii.

Eleventhly, The second Coming of Christ may now, as well, and as certainly be computed by the 42 Months, and 1260 prophetic Days, or Years, than his first coming was by *Daniel's 70 Weeks*, or *Jacob's Departing of the Sceptre*. The Day and Year cannot be known, but the Century may. Before Christ the Computation might be made from different Successions of the Emperors, and the Sceptre departed in Pompey's, as well as *Herod's Days*.

Twelfthly, The glorious State of the Church in the *Millennium*, comprehends these Particulars, 1. The Devil is committed to a Prison, (the Place of the Wicked) that the Christian Church may have no Tares sowed to make Divisions, or be deceived to practice Idolatry, nor be persecuted by Wars, or oppressed by the Whore and Anti-christ; for these Things the Devil is Author of, and for these will be condemned to a Lake of Fire, after the *Millennium*. 2. The just Men shall be raised to reign with Christ 1000 Years. This will be the first Resurrection and first Judgment by Christ. 3. At the End of the *Millennium* the Wicked will rise, and be judged; this is the second Resurrection and last Judgment; and their being thrown into a Lake of Fire, when this World will be burnt, is called their second Death.

Lastly, The new Heaven and new Earth are the last and happiest State of Mankind; their Bodies will be then changed like Christ's, their new Earth very glorious, a most shining City will be enlightened by the Glory of God and Christ on their Thrones. This happy State will be eternal, without Sorrow, Pain, or Curse. Their Souls in a separate State are instructed by the Angels in their Knowledge, and more affectionate Service of God, and his wonderful Mercies to Mankind. When our Souls are again restored to their Bodies in the *Millennium*, they will attain the highest Perfection of their compound Natures, in Purity of Heart and Thoughts, in exact Obedience to Christ, and Duty to their Neighbours, fitted and prepared for their most happy State in the new Heaven and Earth. "St. Paul

Paul 2 Cor. ch. v. mentions the *Building of God*, not made of Hand eternal in the Heavens, which is to succeed the Dissolution of this Earth, and that we must groan, and desire to be cloathed with this House from Heaven, which in his Allegory he calls *Jerusalem*. These are the wonderful Secrets of the *Christian Religion*, concerning the different States of Men after this Life. They will first be placed under the Altar in Heaven, i. e. among the fixt Stars or Planets, which are the *heavenly Mansions of Angels*; and thence be brought to the Earth and from thence translated after the *Millennium*, to a new Earth, and the most glorious City *New Jerusalem*. Are not these Things worth our considering? Are not the Transactions of GOD, and CHRIST and ANGELS in *Heaven*, worth our reading? Will it not comfort us in all Revolution and Oppressions, that CHRIST will come quickly, and as St. Paul expresses it, The Lord is at hand, and yet a little while, and he that cometh will come, and will not tarry. Heb. x. ver. 27. Are not they blessed that read, and they that hear the Words of this Prophecy and keep those Things which are written in this Book, ch. ii. and iii. Is not St. John forbid to seal up these Prophecies, for the Time is at hand, and by the past Histories of the World, may be understood without the Help of an Angel: Now the Time of their Completion draws nigh, and to him that computes Futurities, let him but examine the Prophecies of Daniel, and this of St. John, and from thence he may conjecture with secret Satisfaction, as much as is required in the fulfilling of the *Revelations*. The new Earth and new Heaven is described as Part of the Heaven of Heavens, which our Astronomers call the *Cælum Empyreum*, being without Stars and enlightened by the Glory of GOD, the Throne of GOD and the Lamb being in the new Heaven and new Earth; and GOD lives in an inaccessible Height: And the Millenary Kingdom of CHRIST must be carefully distinguished from that of GOD and CHRIST, in the new Heaven and the new Earth. In the Millenary there is a Sun and Moon, and starry Heavens, Earth and Seas, but all restored to the primitive State in Adam's Paradise; and this State must last but 1000 Years. But in the new Heaven and Earth, there will be neither Sun, nor Moon, nor Air, nor Fire, nor Atmosphere, only Ether, and

the Earth refined by melting, and the Bodies glorious as the Stars or Firmament; but they, during the *Millennium*, will be Flesh and Blood, preserved from Death and Decay, by eating the *Tree of Life*. The Mountains will be thrown down by an *Earthquake*. *Joel* says there will be new Wine, Milk and Plenty of Water, ch. iii. 18. And *Ezekiel* mentions Fish and Fruits, and these may be the Diet in the *Millennium*; the new raised Saints will be cloathed in white Robes, as they were in their separate State, and after the great *Conflagration* of this *World*, the heavenly State will last for ever and ever. Ought we not often to think on these glorious States, and study this Prophecy which does so fully promise and describe them? These Things are faithfully and truly represented to *St. John*, and he was so much pleased with what the *Angel* had delivered, that he fell down to worship him, but that was forbid, and then he only prayed, *Come, Lord Jesus*, who said he would, *come quickly*. And every good Christian daily prays, *Thy Kingdom come.*

Thus far, courteous Reader, I have, brought this great and laborious Work to a Conclusion, in the Manner it was proposed, and with that Care and Fidelity, as such the pious and useful Design requires; and it may be hoped with the Approbation and Esteem of the devout and numerous Subscribers thereto.

*Lastly*, Let it suffice now, to return my hearty Thanks to those by whose kind Assistance I was enabled to perform my Conditions. This Copy took me several Years in compiling, besides travelling upwards of 10000 Miles upon its Account. Who then but a Madman, would have dropp'd a Property so dearly purchased, as some have been pleased to report? The Publick Benefit ought to be the principal End of every Work intended for the Instruction of Posterity, as well as the present Age; and the general Approbation, that this worthy Undertaking has met with, of Consequence, deserves Consideration. And it is presumed, the Nature and Design of it, is to be readily comprehended by the Generality of Readers, as it has been my chief Care to engage the Attention with a familiar Style, abstract from the unintelligible Terms of the *Schoolmen*; not to make

good Disputants, but to promote Christian Knowledge and Virtue ; not to puzzle nor deceive, but to instruct and confirm my Readers, more especially the tender Part of Mankind, in the Knowledge and Love of GOD, and of his Son JESUS CHRIST, our Lord, to whom be Glory for ever and ever, Amen.

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## A Holy Preparation for a Joyful Resurrection. An ANTHEM.

I.

**D**ear, dear Soul, awake, awake,  
Ah ! what Answer wilt thou  
make,  
When Christ in Glory shall appear,  
When he comes to take Account  
Of thy Sins that hourly mount,  
By acting or neglecting here ?

2.

Of that i'reful Day to come,  
That red dreadful Day of Doom ;  
Th' affrightning Terror to prevent,  
Bleeding Tears let Hearts distill,  
Right reform thy crooked Will,  
And speedily repent, repent,

3.

That, that dreadful Day of Ire,  
Shall dissolve the World in Fire,

As holy Prophets have foretold :  
●! What Horror will be then,  
When the Lord shall come again,  
Our Deeds of Darkness to unfold.

4.

Shrillest Trumpets thund'ring Sound  
Thro' Earth's Entrails shall rebound,  
To summon all before the Throne :  
Nature, Death, shall stand amaz'd,  
When the Dead alive are rais'd,  
To hear their Judgment ev'ry one,

5.

Open shall the Books be laid,  
Wherein what we have mis-said,  
Misdone, misdeem'd, is registr'd ;  
So that when the Judge is set,  
Closest Crimes conceal'd, as yet  
Reveal'd, shall be punished.

6 Thou

6.

Then alas ! what shall I say,  
To what Patron shall I pray,  
Since the justest are not clear :  
King of awful Majesty,  
Health of all that Hope on thee,  
My saving Health as then appear.

7.

*Iesu, Lord, my Svit attend,*  
Oppose thee to th' accusing Fiend,  
Rememb'ring once thou cam'st for me  
Weary seeking, wilful Los,  
Mockt, torn, tortur'd on the Crofs,  
In vain those Sufferings may not be.

8.

Just Judge of each Condition,  
Gracious, grant me free Remission :  
Let not my Works receive their Meed :  
Sighing, I lament my Sin,  
Tears without, and Fears within,  
Break not dear God, this bruised Reed.

9.

*Mary's Sin thou didst remit,*  
Thief on the Crofs, thou didst acquit :  
Like Hope in me thou dost inspire :  
For this gracious Grace of thine,  
For no Worth or Work of mine,  
Lord save me from th' infernal Fire.

10.

Point my Place among the Sheep,  
Sundered from the Goats me keep,  
Disposing me on thy right Side :  
That the Cursed being cast  
Into Flames that ever last,  
I with the Blessed may abide,

## CANTATA.

Full of Joy, Bliss, endless Glory,  
Freed of Fear, Grief, sinful Folly.  
Loud singing, *Holy ! Holy ! Holy !*

AMEN.

**TABLES** of Scripture Measure, Weights, and Coins,  
accurately calculated, and by Decimal Arithmetic,  
reduced to our *English* Valuation.

It is to be observed, that from Solidity; ariseth Weight in all sublunary Bodies ; and by Weight we measure the Value of Coins ; therefore Weights and Coins are joined together in the third Table.

*I use (=) to signify Equal, and (,) is called Separatrix, parting Decimals from Integers.*

**T A B L E I.**  
**M E A S U R E S of A P P L I C A T I O N.**

		Inches,	Dec.	Feet,	Dec.
The King's Cubit	As 12 is to 1 so is 21	,888	=	1 ,824	
A Span the longer	= $\frac{1}{2}$ Cubit	= 10 ,944	=	,912	
A Span the less	= $\frac{1}{3}$ D°	= 7 ,296	=	,608	
A Hand's Breadth	= $\frac{1}{5}$ D°	= 3 ,64	=	,304	
A Finger's Breadth	= $\frac{1}{24}$ D°	= ,912	-	,076	
A Fathom is	= 4 D°	=	-	7 ,296	
Ezekiel's Reed	= 6 D°	=	-	10 ,944	
Schaenius	= 80 D°	=	-	145 ,92	
The Mile	= 4000 D°	=	-	7296	
Stadium $\frac{1}{8}$ Mile	= 400 D°	=	-	729 ,6	
A Hair's Breadth	= $\frac{1}{48}$ of an Inch				
Parafang, 3 Miles	= 12000 Cubits	= 4 English Miles and 580 Feet.			
A common Cubit is $1 \frac{1}{2}$ Foot. A common Reed $6 \frac{1}{2}$ Cubits. A Holy Cubit, 1 Yard. A Pace, 5 Feet. A Furlong, 125 Paces. A Sabbath Day's Journey, 600 Paces.					

T A B L E II.  
M E A S U R E S o f C A P A C I T Y.

	<i>Wine Gall.</i>	<i>Pints.</i>	<i>Inches.</i>
Epha or Bath	—	7	15
Chomer or Homer,	—	75	7
Seah, $\frac{1}{3}$ of Ephah	—	2	3
Hin, $\frac{1}{6}$ of Ephah	—	1	1
Omer, $\frac{1}{10}$ Ephah	—	0	0
Cab, $\frac{1}{10}$ D°	—	0	10
Log, $\frac{1}{17}$ D°	—	0	10

Note. A Bath is = to 9 Gallons 3 Quarts. A Pot, or Sextary,  $1\frac{1}{2}$  Pint. A Measure, or Chœnix, 1 Quart. A Firkin  $4\frac{1}{2}$  Gall. The Metre of Syria (*Job ii. 6.*) = to 10 Gall.  $7\frac{1}{2}$  Pints. The Eastern Cotyla,  $\frac{7}{100}$  of an Ephah, or  $\frac{1}{2}$  Pint 3 Inches, = to just 10 oz. Averdupoise, Omer 100, Ephah 1000, and Chomer 10,000 oz. D°. So that by these Weights, all Measures of Capacity may be recovered.

T A B L E III.

M E A S U R E S o f W E I G H T S and. C O I N S.

	<i>Grains.</i>	<i>Pence.</i>	<i>Dec.</i>	<i>L. s. d.</i>
A Shekel is =	219 =	28	,2875 =	2 4 $\frac{1}{2}$
Bekah, $\frac{1}{2}$ Shekel =	109 =	14	,1437 =	1 2 $\frac{1}{4}$
Gerah $\frac{1}{10}$ Bekah =	11 =	1	,1437 =	1 $\frac{1}{2}$
Maneh = 100 Shekels = 21900				
Maneh in Coin = 60 Sh.	13140 =	1697	,25 =	7 1 5
Tal. of Silver = 3000 Sh.	657000 =	84862	,5 =	353 11 10
Tal. of Gold the same Weight =			=	5075 15 7
The Golden Darios = 12 Gerahs = 131		,4		1 0 4

Roman Money mentioned in the New Testament.

Denarius, Silver, is 7 d.  $\frac{1}{4}$ . Asses, Copper,  $\frac{1}{2}$ . Assarium,  $3\frac{1}{2}$ . Quadrans,

drans,  $\frac{1}{4}$ . A Mite,  $\frac{1}{3}$  of a Farthing. A Drachm, or Penny is  $7d \frac{1}{2}$ .  
The smaller Shekel, or Didrachm, 1s. 3d. An Assary, or Farthing,  $\frac{1}{4}$ .

## T A B L E IV.

## M E A S U R E S of S U R F A C E.

1. The Table of Shew Bread, *Exod. xxv. 23.* is said to be two Cubits long, and one broad, = to 94 square Inches.

2. The two Boards of the Tabernacle, each 10 Cubits long, and  $1 \frac{1}{2}$  broad. *Exod. xxvi. 6.* being rectangular, must contain 15 square Cubits = to 50 square English Measure.

3. *Numb. xxxv. 3, 4, 5.* Moses limits the Levites Fields, &c. by 1000 Cubits, = to  $\frac{1}{4}$  Mile and 168 Yards English to be measured thus, on each Side of each City, 2000 Cubits, bounded on every Side by 1000 Cubits: These two Sides multiplied into each other, will produce a Million of square Cubits; which reduced will be found to be 76 Acres, 1 Rood, 20 Perches, 80 square Feet.

## A T A B L E of T I M E.

1. Abib, or Nisan	March,	7, Ethenim, or Tirzi,	September,
2. Ziff, or Jair,	April,	8, Bul, or Merchesuan,	October,
3. Sivan,	May,	9, Chislue,	November,
4. Thamuz,	June,	10, Thebeth,	December,
5. Ab,	July,	11, Shebeth,	January,
6. Elul,	Aug.	12, Adar, or Veader,	February,
	Sept.		March.

The first Watch is from Six till Nine at Night. The second, or middle Watch, from Nine to Twelve. The third Watch, or Cock-crowing, from Twelve till Three in the Morning. The fourth, or Morning Watch, from Three till Six.

SILE.

SILENUS's SONG.

**H**E sung the secret Seeds of Nature's Frame ;  
How Seas, and Earth, and Air, and active Flame  
Fell through the mighty Void, and in their Fall  
Were blindly gather'd in this goodly Ball.  
The tender Soil then stiff'ning by Degrees,  
Span from the bounded Earth, the bounding Seas.  
Then Earth and Ocean various Forms disclose,  
And a new Sun to the new World arose.  
And Mists condens'd to Clouds obscure the Sky,  
And Clouds dissolv'd the thirsty Ground supply.  
The rising Trees the lofty Mountains grace ;  
The lofty Mountains feed the Savage Race,  
Yet few, and Strangers in th' unpeopled Place ;  
From thence the Birth of Man the Song pursu'd,  
And how the World was lost, and how renew'd.

Dryden's VIRG. Eclog. VI.

The FIRST AGE of the World. From Adam to Noah's Flood 1656  
Gen. v. — vii.

A	Dam begat Seth when Seth had Enos at	Years.	The SECOND AGE of the World.	
			Chap. viii. — xii.	
	Enos begat Cainan at	105	The Flood continued 10 Days &	1
	Cainan begat Mahalaleel at	90	Shem begat Arphaxad after	2
	Mahalaleel begat Jared at	70	Arphaxad begat Salah at	35
	Jared begat Enoch at	65	Salah begat Eber when	30
	Enoch begat Methuselah at	162	Eber begat Peleg at	34
	Methuselah begat Lamech at	65	Peleg begat Reu at	30
	Lamech begat Noah at	187	Reu begat Serug at	32
	Noah, at the Deluge was	182	Serug begat Nahor a.	30
		600	Nahor begat Terah at	29

Terah

*A brief CHRONOLOGY.*

Terah begat Abraham at	70	Thola	23
Abraham departed out of Chaldea at 70	—	Jair	22
From the Flood unto ditto	363	Without a Captain	43
<i>The THIRD AGE of the World.</i> Exod. xii. Gal. iii.		Jeptha	6
Abraham was in Haran	5	Ibzan	7
And departed in the	75	Elom	10
He begat Isaac when	103	Abdon	8
Isaac begat Jacob at	60	Eli, a Judge and Priest	44
Jacob and his Family went into	130	Samuel and Saul	49
Egypt at	220	David was King	43
Israel was in Egypt	483	Solomon began building the Temple in the Year of this Reign	4
Moses conducted them thence at	80	—	—
Divided between Amram and		From the going of the Israelites out of Egypt to the first building of the Temple.	
Kohath	130	<i>The FIFTH AGE of the World.</i> 2 Chron. ix.	
Kohath begat Amram at	67	Solomon reigned	36
Amram begat Moses at	65	Rehoboam	17
From Abraham's departing from Ur, in Chaldea, till the de- parting of the Children of Israel from Egypt	440	Abijah	3
<i>The FOURTH AGE of the World.</i> 1 Kings vi.		Afa	41
Moses remained in the Wilderness 40		Jehosaphat	25
Joshua and Othniel ruled	40	Jehoram	8
Aieth	70	Ahaziah	1
Deborah	40	Athaliah the Queen	7
Gideon	40	Joash	40
Abimeleck	3	Amaziah	20
		Uzziah	52
		Jotham	16
		Ahaz	16
		Hezekiah	

## A brief CHRONOLOGY.

203

Hezekiah	29	After that Darius reigned	20
Manasseh	55	Nehemiah went to build the City,	
Ammon	2	which was finished in	32
Josiah	31	In all, from building the Temple	
Jehoahaz three Months		again	26
Jehoiachim	11		—
Jehoiachin three Months		Jerusalem rebuilt after the Captivity	143

From the building the Temple  
to the Captivity of Babylon. 419

### The SEVENTH AGE of the World.

Daniel ix.

From the rebuilding of Jerusalem  
66 Weeks, each Week seven  
Years 462

The Captivity continued	70
Restored to Freedom in the Year	
of Cyrus	1
The Temple begun to be built	2
Finished in the	46
And Year of Darius	6

For, from the 32d Year of Darius,  
unto the 42d of Augustus, was  
just so many Years; so that  
from Adam unto Christ are  
3963 Years, 6 Months, and 10  
Days.

N. B. Chronology is the Doctrine of Time, which (according to the Motto in my Supplement to the Almanacks for 1752) is the Interval of the World and Motion, divided into such Parts as are chiefly measured by the stated Revolution of the Sun and Moon; and in the above Account is found short by 37 Gregorian Years, therefore I have settled my Chronology in the other Parts of this Book, by the Year 4000.

A FORM

# A FORM OF PRAYER, Founded on the SCRIPTURAL ACCOUNTS of our FALL in *Adam*, and Glorious Re- storation by JESUS CHRIST.

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*Ye thoughtless Sinners, that neglect to pray,  
Bid not yourselves Good-morrow, nor Good-day.*

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## The INTRODUCTION.

The Life of the *Christian Religion* consisteth not in prating of *Scripture Phrases* and formal Worship; but in Faith and good *Works*, practising of *Scripture Duties*. *Religion undefiled* is the fair *Daughter* of the *Almighty*, the Queen of *Heaven*, and Beauty of the whole *Earth*. *Religion* is the *sacred Anchor*, by which the Great *Ship of the State* is held fast, that she may not be split upon the *Quick-sands* of popular *Tumults*, or on the *Rocks of Sedition*. She is the *Pillar*, on which the great *Fabric* of the *Microcosm* standeth; and all human *Societies*, and civil *Associations* without her are but *Ropes of Sand*, *Stones without Mortar*, and *Ships without Pitch*. Let *Religion* be in your *Families*, as the standing *Business* of the *House*. Let them have your *Prayers* as duly as their *Meals*; and let every *Family* with you be a *Christian Church*, seeing that you are not carried away with the fine *Flowers* and green *Leaves*, but with the solid *Fruits* of *Religion*, consisting in *Righteousness*, *Peace* and *Holiness*, without which, no *Man* shall see the *LORD*.

*The*

## The Epistle to the R E A D E R.

**H**E that hath set up CHRIST in his Heart, will be sure to study to set him up in his House. Let *Meekness, Innocence, Gentleness, Courtesy, Truth and Integrity* run like an even Thread, and thine out with a Lustre, that will recommend your Conversation to all Men. That *Love, Loyalty, Reverence, Duty, Tenderness, Care and Vigilance*, in the several Charges of a Christian. Let every Houholder say with Joshua, *I and my House will serve the LORD, Josh. xxiv. 15.* And resolve with David, *to walk within his House with a perfect Heart.* Psal. ci. 2. Knowing that those Souls which are committed unto you, if they are lost, will be required at your Hands. This is a heavy Charge, and shews how you are often to take an Account of the Souls under your Care, concerning their Spiritual Estates, and upon the Necessity of Regeneration and Conversion, in order to their Salvation. Follow CHRIST's Example to his Family, the *Disciples*, and let the solemn Reading of the Word, Prayer, and singing of Psalms, Hymns, and Spiritual Songs, be your Family Exercises, Psal. cxviii. 15. Isai. xxxiv. 16. Mat. xiii. 10. Mark iv. 10, 11. Luke ix. 18. Be strict in the Sabbath. Let the Morning and Evening Sacrifice of solemn Prayer be daily offered up in all your Families, for why will ye let the Wrath of God be among you, Psal. xcii. 1, 2. Exod. xxx. 7, 8. Jer. x. 25.. Luke i. 9, 10. Eph. vi. 18. In a Word, the Blessing of all will be given to thee, O Man, who asks it for thy Family, Jer. xxxxi. 11, 12. 2 Sam. vii. 29, What is thy Busines to refuse thy Blessing. Say not, I am not able nor worthy. Use the one Talent, and GOD will give thee Increase. Thou mayst join with thy abler Neighbours, GOD hath great Regard to joint Prayer, Acts xii. 5. 2 Col. i. 11. James v. 4 to 19. And you will profit thereby. Put every one in your Family upon Prayer. Get them the Help of a Farm till they can do without it.

We

We have extraordinary good ones in the *Liturgy* of our *Church*; observe that they perform it. Give them Directions how to *pray*, and remind them of their *Sins*. For this was the Practice of St. John, and of JESUS, Luke xi. 12, &c. Set up *Catechising* in your *Families*, at least once a *Week*. Teach these Things diligently to your *Children*, and talk of them as you sit in your *Houses*, &c. Deut. vi. 6. *Train them up in the Way wherein they should go*, Prov. xxii. 6. God so commended Abraham that he would teach his *Children* and *Household*, Gen. xviii. 16. And he had many instructed *Servants*, Gen. xiv. 14. And will not you share with neither the *Praise* nor the *Promise*. CHRIST honoured *Catechising* with his *Presence*, Luke ii. 46. And will not you answer the Calls of divine *Providence*, remove the *incumbent* and prevent the *impending Calamities*.

## A

## P R A Y E R for the M O R N I N G.

## Ejaculations to be used by the Master and Family.

M. Arise, thou that sleepest, and CHRIST will give thee Light.

F. To thee, O Lord, do We lift up our Eyes, our Hands, and our Hearts.

M. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

F. Our Voice shalt thou hear betimes in the Morning; in the Morning will We direct our Prayers unto thee.

M. O, let not my Heart be inclined to any evil Thing; but hold thou up my Goings in thy Paths, that my Footsteps slip not; preserve

serve my going-out and coming in, from this Time forth, for evermore.

F. Lead us forth in thy Truth, and learn us; give thy Angels Charge over us, to keep us in all our Ways: In thee shall be our Hope all the Day long, for thou art the GOD of our Salvation.

**D**EARLY beloved in the Lord, we are taught by the Word of GOD, to confess our Sins with an humble, penitent Heart, to the End that we may obtain Forgiveness of the same: To learn and know his infinite Goodness and Mercy; and to keep in Remembrance that glorious Being, by whom we live, move, and are taught to believe.

I believe in one GOD, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, &c.

M. O GOD, we have heard with our Ears, and our Fathers have declared unto us the noble Works that thou didst in their Days, and in the old Time before them.

F. O Son of David have Mercy upon us, and hear us.

M. Favourably with Mercy, hear our Prayers, O CHRIST.

F. Graciously hear us, O CHRIST, graciously hear us, O LORD CHRIST.

M. F. Lord have Mercy upon us!

M. F. CHRIST have Mercy upon us!

M. O Lord, let thy Mercy be shewed upon us.

F. As we do put our Trust in thee.

*Note,* That any of the Collects in our Common Prayer Book may be used here, according to the Season of the Year.

Let us pray.

**O** Almighty and most merciful Father, we humbly desire to praise thy holy Name for all thy Goodness and Loving-kindness towards us; but more especially for thy infinite Love

and Compassion to Mankind, in sending thy Son to become Man, and to die for us, to save us from our sad and lost Estate of Sin and Misery, by the Transgression of our first Parents, and to purchase and propose Pardon and Salvation to us at the Price of his own Blood. Enable us by thy holy Spirit to overcome every corrupt and sinful Inclination, to mortify every vile and irregular Passion, and to bring both our Souls and Bodies under the Government of Reason and Religion, with a just and charitable Heart to all our Neighbours, and with a temperate, contented and humble Mind, in every Condition and State of Life, unto which thou shalt please to call us. Oh ! give us Grace to accept and partake of it, upon the gracious Conditions of Repentance and Obedience, on which it is offered to us by the Gospel, that we may never neglect so great Salvation, nor by Impenitence and Continuance in Sin, make ourselves incapable of it. But incapable we must be, unless thou have Pity upon us ; for as we are conceived in Sin, and brought forth in Iniquity, so ever since, as thou hast added to the Number of our Days, we have increased the Number of our Sins. Impurity and Imperfection cleave to our best Performances. What shall we say unto thee, because of these Things ? Tribulation and Anguish, Indignation and Wrath is the due Portion of them that do evil ; and if thou shouldest abandon us, and cast us out of thy Sight, we must confess that thou art righteous, and that we reap but the Fruits of our own Ways, and suffer the deserved Punishment of our Iniquities. But, O most merciful God, who art slow to Anger, and of great Pity, and who wouldest not the Death of a Sinner, nor have none to perish, but all to come to Repentance, and live : Work in us, we beseech thee, a true and lively Faith, purify our Souls from all Uncleanness, let the Merits of thy Son render it effectual to the Forgiveness of our Sins. O let the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge our Consciences from dead Works to serve the living God, that we may find the Power of his

his Death in our dying to Sin, and rising to Righteousness ; in having our old Man crucified with him, that the Body of our Sin may be destroyed, that henceforth we may not serve Sin, but live as becomes the Gospel of Christ, denying all Ungodliness and wordly Lusts, to live soberly, righteously, and godly ; soberly as a Duty we owe to ourselves, righteously as a Duty we owe our Neighbours, and godly as a Duty we owe to thee our great Creator and Preserver ; persevering to the End in this present World ; that all our Affections, Thoughts, Words and Actions may be sanctified by thy Grace, and tend to the Promotion of thy Glory. And now, O Lord, bless and preserve us for thy Name's Sake ; bless us this Day both in our Souls and Bodies ; in our going out and coming in, and in all we shall set our Hands unto, that so we may serve thee with a free and cheerful Mind, and make it our Meat and Drink to do thy blessed Will, and improve more and more in all Virtue and true Holiness ; the Habits of which are requisite to fit and prepare us for the Happiness of Heaven, to bring us to an Inheritance incorruptible, and that fadeth not away ; but is reserved in Heaven for those who are kept by the Power of God through Faith unto Salvation, by the Act of Grace, freely given to all that ask it. These Mercies, and whatever else thou knowest to be most convenient for us, we do humbly beg in the Name, and for the Sake of Jesus Christ, our only Mediator and Advocate with the Father, to bring us to that blessed Inheritance with all thy faithful People, prepared before the Foundation of the World. To whom with thee and the Holy Ghost, be Glory, Prayer, Praise, and Thanksgiving for ever and ever ; Hosanna to the Son of God, Glory in the Highest, Peace on Earth, good Will towards Men. O Lord, let all thy Works praise thee, and blessed be that dear Redeemer the Saviour of Mankind, who maketh Intercession for us at thy Right-hand, from whence he shall come to judge the Just and Unjust, those that have done Good to the Resurrection of Life, and those that have done Evil to the Resurrection of Damnation ; and hath given us Confidence

dence to come unto thee in his Name, who hath taught us to sum up all our Prayers in his own Words, saying,

*Our Father, which art in Heaven, hallowed be thy Name, &c.*

Let us sing to the Praise and Glory of God, the first Psalm, &c. New Version, then *Gloria Patri.*

After this an extempore Prayer, confessing and bewailing particular Sins; and thanking God for singular Mercies and Blessings, may be used by way of Rotation, both in Families and Schools.

*The Grace of our Lord Jesus Christ, &c.*

## A

# PRAYER for the EVENING.

## EJACULATIONS.

M. Let our Prayers, O Lord, be set forth in thy Sight as the Incense, and let the lifting up of our Hands, be as the Evening Sacrifice.

F. For thou, O Lord, hast granted me loving Kindness in the Day-time, and therefore in the Night Season I will think on thee, and make my Prayer unto the God of my Life.

M. O thou that faidst, Let there be Light, and there was Light; open thou our Eyes that we sleep not in Death.

F. O give Thanks unto the Lord for he is good, and his Mercy endureth for ever.

M. Have Mercy upon us this Night, O blessed JESUS, who didst die and rise again for us; that whether we wake or sleep, we should live together with thee.

F. Con-

F. Consider and hear me, O God, and hide me under the Shadow of thy Wings, and let my Soul rest in thee.

**D**EARLY beloved Brethren, we are taught by the Word of God to confess our Sins, with an humble, penitent Heart, to the End that we may obtain Forgiveness of the same, &c.

I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, &c.

Then shall the Master say,

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him. St. *Matt.* xi. 28. St. *John* iii. 16.

Come unto me, all ye that labour and are heavy laden, and I will give you Rest. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting Life.

Hear also what St. *Paul* saith, i *Tim.* i. 15.

This is a faithful Saying, and worthy all Acceptation, that JESUS CHRIST came into the World to save Sinners, of whom I am chief.

Hear also what St. *John* saith.

My little Children, these Things I write unto you, that ye sin not. And if any Man sin, we have an Advocate with the Father, JESUS CHRIST the righteous, i *St. John* ii. 1.

M. Lift up your Hearts.

F. We lift them up unto the Lord.

M. Let us give Thanks unto the Lord our God.

F. It is meet and right so to do.

*M. Glory be to the Father, and to the Son, and to the Holy Ghost.*

F. As it was in the Beginning, is now, and ever shall be, World without End, Amen.

## Let us Pray,

O Kind Redeemer of Mankind, thou didst descend into this miserable World ; and while here thou wentest about doing Good, and infusing the Light of thy saving Instructions ; by taking the human Nature into a personal Union with the divine, thou didst put thyself into Subjection under the Law ; and by thy spotless Life and patient Death, thou hast satisfied all the Demands of it for us, so that believing in thee, we are righteous by thy Life, and our Sins are atoned for by thy precious Death ; thy Death upon the Cross was an all-sufficient Sacrifice for the Sins of the whole World : Narrow was once the Gate, and strait the Path to Bliss, and few there were that found it. Once in a popular City not ten Righteous were found, and on the whole Earth but eight that were saved. At first thou createdst *Adam* with all necessary Knowledge, and then ordainest the Patriarchs to inform their Families : Afterwards thou chargest the Angels to bring us thy Commands, and often inspiredst the Prophets to declare thy Will, and of thy infinite Goodness, ere we were born, thou hadst us in thy Thoughts, camest down from Heaven, and didst dwell among us, to teach us the Way of Salvation ; thou didst select a Number of choice Disciples, and thoroughly instructed them in thy heavenly Doctrine, that they might keep alive the Memory of thee, and witness to all Nations thy stupendous Works ; thou didst verify their Mission with the Power of Miracles, and inflame their Hearts with the Fire of thy Spirit ; over all the World they proclaimed thy Gospel, and sealed it with their own Blood. O thou victorious Conqueror of Sin and Death, do thou assist us in this dangerous Warfare : O thou Refresher of distressed Spirits, do thou relieve us in this tedious Pilgrimage, make us still to thirst and sigh after thee, the living Fountain of life-giving Streams ; that at last we may come into the eternal Joy of our Lord, and reap the Fruits of our Labour ; a sweet delicious Life in the blest Society of Saints and Angels, with whom we shall dwell in perpetual Friendship, and be loved and esteemed by them for ever ; with ravish-

ravishing Joy ; eternal Bliss ; dear Delights ; incomparable large Rewards. To behold thy Face, and to know even as we are known ; this is the Top of Happiness ; this is the supreme Perfection of our Nature : This, this alone is worthy to be the Aim of our Being ; the Hope and End of all our Labours. Thyself will be clearly unveiled before us, and openly shew us that great Secret, what it is to behold thy Face, a happy Secret, if once at last attained, if once we can but see the Face of our God in Glory ; to know the Immensity of thy self-subsisting Essence, and the infinite Excellence of all thy Attributes : To know the Power of the eternal Father ; the Wisdom of the uncreated Son, and the Goodness of the Holy Ghost ; in a Word, to know the incomparable Glories of the undivided Trinity. O what a Fire of Love will it kindle in our Hearts, when we shall see these shining Mysteries ; when our great God, like a burning Mirrour, shall strike his Brightness on the Eyes of our Souls ! O what excessive Joy will that Love produce when our Capacities shall be stretched to the utmost, and the rich abounding Object fill and overflow them. O what profound Respect will that Joy beget ! A Joy so infinitely high, and so eternally secure, when in an amorous Languishment we shall sweetly dissolve into a Sort of blissful Union with our first Beginnings ; when, without losing what we are, we shall (according to our Capacity) become even what thou art ; and share in the Glories of Heaven ; which God of his infinite Mercy grant we may all obtain. And now, O Lord, we bless thee for our Creation, for our continual Preservation, that of this Day in particular, and all the Blessings of this Life ; but above all, in the Expectation of the Glories of that which is to come ; by thine inestimable Love in the Redemption of the World by our Lord Jesus Christ, for his glorious Resurrection and Ascension into Heaven ; for his Intercession for us at thy Right-hand ; and for his sending to us the Holy Spirit to enlighten our Minds with the Knowledge of thy Will, and to shed abroad thy Love in our Hearts. We bless and praise thee for all the Means of Grace, and for the Hope of Glory ; and we beseech thee to give us that due Sense of all thy Mercies, that

that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our Lips, but in our Lives and Conversations, by giving up ourselves to thy Service, and by walking before thee in Holiness and Righteousness all the Days of our Lives. And now, O Lord, take us into thy Care and Protection this Night; keep us by thy Grace from all Works of Darkness, and defend us by thy Power from all Dangers ghostly and bodily, and from sudden Death; give us a quiet and comfortable Repose, and when we awake in the Night Season, may we remember to call upon thee; and in the Morning, help us to employ all our renewed Strength to thy Honour and Glory, through Jesus Christ our Lord, in whose blessed Name and Words, we commend ourselves, and all thy People to thy infinite Mercy, saying,

*Our Father which art in Heaven, &c.*

Let us sing to the Praise and Glory of God, Part of the 104th Psalm, &c.

After this an Extempore Prayer, suppose it by Rotation in Families and Schools.

*Gloria Patri.*

To Father, Son, and Holy Ghost,  
All Glory be theretore:  
As in Beginning was, is now,  
And shall be evermore.

That Peace which passeth all Understanding keep your Hearts, &c.

### A Prayer for the Sick.

Lord have Mercy upon us, and save thy Servant.

Christ have Mercy upon him, and send him Help from thy holy Place.

Lord have Mercy upon us, and let our Cry come unto thee.

*Our Father which art in Heaven, hallowed be thy Name, &c.*

O Most gracious God, look down from Heaven; behold, visit, and relieve this thy afflicted Servant, who is fallen under thy Almighty

Almighty Hand, and is sore grieved with Sicknes. Look upon him with the Eyes of thy Mercy, and extend thy accustomed Goodness to him, give him Comfort and sure Confidence in thee, sanctify thy fatherly Correction to him, that for what Cause soever this Visitation is, the Sense of thy Love and his own Weakness, may add Strength to his Faith, and Seriousnes to his Repentance; so that if it be thy Will, O Lord, to take him hence, he may be found acceptable in thy Sight, submitting wholly unto thee the Power of his Obedience, and walking forward in the right Way that leadeth to everlasting Life. Give him Grace, O Lord, in all his Troubles, chaitise him at thy own good Pleasure, that he may be a Partaker of thy Holines, and be like unto Christ by suffering patiently. And if thou thinkest fit to restore him to his former Health, he may lead the Residue of his Life in thy Fear, and to thy Glory. Preserve him for evermore, consider his Contrition, accept his Tears. And, O Lord, hear our Prayers, assuage his Pain, and do for him as it shall seem most expedient unto thee: Forasmuch as he putteth his full Trust only in thy Mercy, impute not unto him his former Sins, but renew in him a new Mind and a new Heart, and strengthen him with thy holy Spirit, that after this painful Life is ended, he may live and dwell with thee in Life eternal. Prepare him, O Lord, against the Hour of Death. Let this Sicknes be unto him a Recovery of his Soul, that when the last Trump shall sound, and the Dead shall be raised, he may appear without Fear, and receive the Kingdom, prepared from the Foundation of the World. Grant this, we beseech thee, O merciful Father, for Jesus Christ his Sake, our only Mediator and Advocate. Amen.

FATHER of Light and Life, thou good Supreme, O teach him more and more by thy holy Spirit, to know what is really good in the Hour of thy Visitation! And if thou art pleased to spare him a little longer, teach him thyself, and to know himself at best, a poor miserable Sinner. Save him from Folly, Vanity and Vice. From every low Pursuit, and hereafter feed his Soul with all divine Knowledge

ledge, conscious Peace, and Virtue pure, substantial, and never fading Blis. Now unto God's gracious Mercy and Protection we commit thee. The Lord make his Face to shine upon thee, and be gracious unto thee: The Lord lift up his Countenance upon thee, and give thee Peace both now and evermore, Amen.

*The Grace of our Lord Jesus Christ, &c.*

## *Personal and Family Duties.*

### *Upon waking in the Morning.*

Awake, O my Soul, unto the Lord, and open thou mine Eyes, that I may see the Wonders of thy Law, and arise from Death unto Life, Amen.

### *At Uprising.*

I arise from Rest, and enter into this Day, to glorify thee, O God the Father, God the Son, and God the Holy Ghost; and to walk so in my Vocation, that by the Cross and Passion, Death and Burial, Resurrection and Ascension of Jesus Christ, I may be blessed and preserved now and for evermore, Amen.

### *During the Course of the Day.*

O Lord of Heaven and Earth, look down upon me, and pity me, a miserable Sinner: Let my going out and coming-in, and whatever I set my Hand unto, be with Prayer and Thanksgiving to Almighty God; singing Psalms, Hymns, and spiritual Songs, with Grace in my Heart, Amen.

### *After getting into Bed.*

I lay me down in Peace to take my Rest: Have Mercy upon me this Night, O blessed Jesus, who didst die and rise again for all Mankind; that whether I wake or sleep, I may rest under the Shadow of thy Wings, Amen.

*When*

*When you wake in the Night.*

Lord have Mercy upon me, and keep me from all Perils and Dangers. Grant, O Lord God, that my Meditations in the Night Season may be acceptable in thy Sight, for the Love of thy only Son, our Saviour Jesus Christ, Amen.

*Before you seat yourself in the Church.*

O God, I approach thy Sanctuary with aweful Reverence, to hear thy holy Word, and to acknowledge the manifold Sins of my Life, at the Throne of thy Mercy, in Hopes of having Forgiveness for the same, through the Merits and Mediation of Jesus Christ our Lord, Amen.

*After Divine Service is over.*

O God, I most humbly beg, that among the manifold Mercies thou art daily bestowing upon me, thou wouldst grant that thy holy Word, which I have now heard, may, like the good Seed, take deep Root in my Heart, and bear the Fruits of Righteousness and true Holiness, through Jesus Christ our Lord, Amen.

*Grace before Meat.*

O Lord, although we are daily transgressing thy Laws, thou art still supplying us with all Things requisite for Life and Happiness. May this thy Goodnes lead us to Repentance, and engage us so to live, as that thou may'st bestow thy Blessing on these and all our other Mercies, through Jesus Christ our Lord, Amen.

*Grace after Meat.*

O Lord, we humbly thank thee for all thy Benefits, and earnestly beg that as thou hast at this Time fed our Bodies with Food, convenient for them, so thou wouldst comfort our Souls with the Grace of thy holy Spirit, through Jesus Christ our Lord, Amen.

Note, *The Plural may be put for the Singular, and the Singular for the Plural, as We for I, and I for We, &c. as Occasion may serve.*

Every

*Every Evening before you sleep, call yourself to an Account; set your Heart in the Presence of God, and charge it before him to answer these Interrogatories:*

1. Do I stand in Awe, and sin not; but commune with my own Heart upon my Bed. *Psal. iv. 4.*
2. Did not God find me on my Bed, when he looked for me on my Knees, *Psal. v. 3.* *Job i. 5.*
3. Have not I prayed to no Purpose, or suffered wandering Thought to eat out my Duties, *Jer. xii. 2.* *Matt. xv. 8, 9.*
4. Have not I neglected, or been very careless in reading God's holy Word, *Deut. xvii. 19.* *Jos. i. 7, 8.*
5. Have I digested the Sermon I heard last? Have I repeated it over, and prayed it over, *Psal. i. 2.* and cxix. 5, 11, 97. *Luke ii. 19, 51.*
6. Was there not more of Custom and Fashion in my Family-Duties than of Conscience, *Psal. ci. 2.* *Jer. xxx. 21.*
7. Wherein have I denied myself this Day for God. Have I took Care of my Company, *Psal. cxix. 63.* *Prov. xiii. 20.* *Luke ix. 23.*
8. Have I had no idle Imaginations, fruitless Discourse, unnecessary Sleep, but redeemed my Time, *Eph. v. 16.* *Col. iv. 5.*
9. Have I done any Thing more than ordinary, for the Church of God, in this Time extraordinary, *Isa. lxii. 6.* *2 Cor. xi. 28.*
10. Have not I neglected my Duty as a Parent, Husband, Wife, Child, Master, Servant, &c. *Eph. v. 22,* to ch. vi. ver. 10. *Col. iii. 18.*
11. Doth not Sin sit light, and am I concerned for the Sins of the World, doing nothing I know to be a Sin, *Psal. xxxviii. 4 Rom. vii. 29.*
12. Hath not God been out of Mind; Heaven out of Sight, and have not I given way to Pride, &c. *Psal. xvi. 8.* *Jer. ii. 32.* *Col. iii. 13.*
- Lastly, Have I weighed all these Questions in the Evening, and if, when omitted, did I consider them in the Morning? What Duty have I omitted, against which of these Rules have I offended; and do I fully purpose by God's Grace to do so no more?

# HYMNS and SPIRITUAL SONGS

ON THE  
GREAT FESTIVALS, &c.

---

## HYMN I.

### ON THE NATIVITY.

I.

FATHER, our Hearts we lift  
Up to thy gracious Throne,  
And blest thee for the precious Gift  
Of thine incarnate Son :  
The Gift unspeakable  
We thankfully receive,  
And to the World thy Goodness  
tell,  
And to thy Glory live. (\*)

II.

JESUS, the holy Child,  
Doth by his Birth declare,  
That GOD and Man are reconcil'd,  
And one in him we are.  
Salvation thro' his Name  
To all Mankind is given,  
And loud his Infant Cries proclaim  
A Peace 'twixt Earth and Hea-

III.

A Peace on Earth he brings,  
Which never more shall end,  
The Lord of Hosts, the King of  
Kings  
Declares himself our Friend ;  
Assumes our Flesh and Blood,  
That we his Spir't may gain,  
The everlasting Son of GOD,  
The mortal Son of Man.

IV.

His Kingdom from above  
He doth to us impart,  
And pure Benevolence and Love,  
O'erflow the faithful Heart :  
Chang'd in a Moment we  
The sweet Attraction find,  
With open Arms of Charity  
Embracing all Mankind.

Y

V. O might

(\*) nothing has suggested

## V.

O might they all receive  
The new-born Prince of Peace,  
And meekly in his Spirit live,  
And in his Love increase :  
Till he convey us Home,  
Cry every Soul aloud,  
Come, thou Desire of Nations come,  
And take us all to God.

## HYMN II.

## ON THE NATIVITY.

A WAY with our Fears !  
The Godhead appears ;  
In Christ reconcil'd,  
The Father of Mercies, in JESUS  
the Child.  
He comes from above  
In manifest Love,  
The Desire of our Eyes,  
The meek Son of Man in a Manger  
he lies. (\*)

## II.

At Immanuel's Birth  
What a Triumph on Earth !  
Yet cou'd it afford  
No better a Place for its heavenly  
Lord ?  
The Ancient of Days,  
To redeem a lost Race,  
From his Glory comes down,  
Self-humble, to carry us up to a  
Crown,

## III.

Made Flesh for our Sake,  
That we might partake  
The Nature divine,  
And again in his Image, his Hi-  
liness shine,  
An heavenly Birth  
Experience on Earth,  
And rise to his Throne,  
And live with our JESUS, eternally  
one.

## IV.

Then let us believe,  
And gladly receive  
The Tidings they bring,  
Who publish to Sinners, their Sa-  
viour and King.  
And while we are here,  
Our King shall appear,  
His Spirit impart,  
And form his whole Image of Love  
in our Heart.

## THE SHEPHERD'S SONG.

A NGELS speak, let Men give  
Ear,  
Sent from high,  
They are nigh,  
And forbid our Fear, (\*)  
News they bring us of Salvation,  
Sounds of Joy  
To employ  
Every Tongue and Nation. (\*)

II. Welcome

# HYMNS and SPIRITUAL SONGS. 222

## II.

Welcome Tidings ! to retrieve us.  
From our Fall,  
Born for all,  
**CHRIST** is born to save us :  
Born, his Creatures to restore :  
Abject Earth  
Sees his Birth,  
Whom the Heavens adore.

## III.

Wrapt in Swathes, th' immortal  
Stranger  
Man with Men  
We have seen  
Lying in a Manger.  
All to God's free Grace is owing:  
We are his  
Witnesses  
Poor, and nothing knowing.

## IV.

Simple Shepherds, us he raises,  
Bids us sing,  
**CHRIST** the King,  
And shew forth his Praises.  
We have seen the King of Glory,  
We proclaim,  
**CHRIST** his Name,  
And record his Story.

## V.

Sing we with the Host of Heaven  
Reconcil'd  
By a Child,  
Who to us is given.

Glory be to God the Giver  
Peace and Love  
From above  
Reign on Earth for ever !

## HYMN III.

### ON THE CRUCIFIXION.

#### I.

**L**AMB of God, whose bleeding Love  
We now recal to Mind,  
Send the Answer from above,  
And let us Mercy find ;  
Think on us who think on Thee,  
And every struggling Soul release ;  
O remember Calvary,  
And bid us go in Peace. (\*)

#### II.

By thine agonizing Pain,  
And bloody Sweat, we pray ;  
By thy dying Love to Man,  
Take all our Sins away :  
Burst our Bonds, and set us free,  
From all Iniquity release ;  
O remember Calvary,  
And bid us go in Peace,

Let thy Blood, by Faith apply'd,  
The Sinners Pardon seal ;  
Speak us freely justify'd,  
And all our Sickness heal :  
By

222 HYMNS and SPIRITUAL SONGS.

By thy Passion on the Tree,

Let all our Griefs and Troubles cease:

O remember Calvary,

And bid us go in Peace.

IV.

Never will we hence depart,

Till thou our Wants relieve;

Write Forgiveness on our Heart,

And all thine Image give:

Still our Souls shall cry to Thee,

Till all renew'd in Holiness:

O remember Calvary,

And bid us go in Peace.

HYMN IV.

ON THE CRUCIFIXION.

I.

HEARTS of Stone, relent, relent,

Break, by JESUS' Cross subdued:

See his Body mangled, rent,

Cover'd with a Gore of Blood!

Sinful Soul, what hast thou done?

Murther'd GOD's eternal Son! (\*\*)

II.

Yes, our Sins have done the Deed,

Drove the Nails that fix him here,

Crown'd with Thorns his sacred Head,

Pierc'd him with the Soldier's Spear.

Made his Soul a Sacrifice:

For a sinful World he dies.

III.

Shall we let him die in vain?

Still to Death pursue our God?

Open tear his Wounds again,

Trample on his precious Blood?

No: With all our Sins we part—

Saviour, take my broken Heart!

HYMN V.

ON THE RESURRECTION.

I.

REJOICE, the LORD is King!

Your LORD and King adore:

Mortals, give Thanks, and sing,

And triumph evermore;

Lift up your Hearts, lift up your Voice,

Rejoice, again I say, rejoice. (\*)

II.

JESUS the Saviour reigns,

The GOD of Truth and Love,

When he had purg'd our Stains,

He took his Seat above:

Lift up your Heart, lift up your Voice,

Rejoice, again I say, rejoice.

III.

His Kingdom cannot fail,

He rules o'er Earth and Heaven;

The Keys of Death and Hell

Are to our JESUS given:

Lif

# HYMNS and SPIRITUAL SONGS. 223

Lift up your Heart, lift up your  
Voice,  
Rejoice, again I say, rejoice.  
IV.

He sits at God's Right Hand,  
Till all his Foes submit,  
And bow to his Command,  
And fall beneath his Feet :  
Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

V.

He all his Foes shall kill,  
Shall all our Sins destroy,  
And every Bosom fill  
With pure seraphic Joy :  
Lift up your Heart, lift up your Voice,  
Rejoice, again I say, rejoice.

VI.

Rejoice in glorious Hope,  
Jesus the Judge shall come,  
And take his Servants up  
To their eternal Home :  
We soon shall hear th' Arch-angel's  
Voice,  
The Trump of God shall sound,  
Rejoice !

## HYMN VI.

### ON THE RESURRECTION,

I.

HAPPY Magdalene, to whom  
CHRIST the LORD vouch-  
saf'd i' appear !

Newly risen from the Tomb  
Would He first be seen by her ?  
Her, by seven Devils posses'd,  
Till his Word the Fiends expell'd ;  
Quench'd the Hell within her Breast,  
All her Sins and Sickness heald. (\*)

II.

Yes, to her the Master came,  
First his welcome Voice she hears ;  
JESUS calls her by her Name,  
He the weeping Sinner chears ;  
Lets her the dear Task repeat,  
While her Eyes again run o'er !  
Lets her hold his bleeding Feet,  
Kiss them, and with Joy adore.

III.

Highly-favour'd Soul ! To her  
Farther still his Grace extends ;  
Raises the glad Messenger,  
Sends her to his drooping Friends :  
Tidings of their living LORD,  
First in her Report they find ;  
She must spread the Gospel Word,  
Teach the Teachers of Mankind.

IV.

Who can now presume to fear ?  
Who despair His LORD to see ?  
JESUS, wilt thou not appear,  
Shew thyself alive to me ?  
Yes, my GOD, I dare not doubt,  
Thou shalt all my Sins remove ;  
Thou hast cast a Legion out,  
Thou wilt perfect me in Love.

V. Surely

V.  
Surely thou hast call'd me now !

Now I hear the Voice divine ;  
At thy wounded Feet I bow,  
Wounded, for whose Sins but  
mine !

I have nail'd him to the Tree,  
I have sent him to the Grave :  
But the Lord is ris'n for me,  
Hold of him by Faith I have.

## VI.

Here for ever would I lie,  
Didst thou not thy Servant raise ;  
Send me forth to testify,  
All the Wanders of thy Grace.  
Lo ! I at thy Bidding go,  
Gladly to thy Followers tell ;  
They their rising God may know,  
They the Life of CHRIST may  
feel.

## VII.

Hear ye Brethren of the Lord,  
(Such be you vouchsafe to call.)  
O believe the Gospel-Word,  
CHRIST hath dy'd, and rose for  
All.  
Turn ye from your Sins to God :  
Haste to Galilee, and see  
Him, who bought *Thee*, with his  
Blood,  
Him, who rose to live in  
*Thee*.

VIII.

## HYMN VII.

## ON THE ASCENSION.

## I.

**H**AIL the Day that sees him  
rise,  
Ravish'd from our wishful Eyes !  
CHRIST, awhile to Mortals giv'n,  
Re ascends his native Heaven.  
There the pompous Triumph waits:  
“ Lift your Heads, eternal Gates !  
“ Wide unfold the radiant Scene,  
“ Take the King of Glory in.” (\*)

## II.

Circled round with Angel-Pow'rs  
Their triumphant Lord, and ours,  
Conqueror o'er Death, Hell, and  
Sin,

Take the King of Glory in.  
Him thro' highest Heaven receives,  
Still he loves the Earth he leaves ;  
Though returning to his Throne,  
Still he calls Mankind his own.

## III.

See, he lifts his Hands above !  
See, he shews the Prints of Love !  
Hark, his gracious Lips bestow,  
Blessings on his Church below !  
Still for us he intercedes,  
Prevalent his Death he pleads ;  
Next himself prepares our Place,  
Harbinger of human Race.

## IV. Master.

# HYMNS and SPIRITUAL SONGS. 225

IV.

Master (will we ever say),  
Taken from our Head to day,  
See thy faithful Servants, see,  
Ever gazing up to thee!  
Grant, tho' parted from our Sight,  
High above yon azure Height,  
Grant our Hearts may thither rise,  
Following thee beyond the Skies.

V.

Ever upwards let us move,  
Wafted on the Wings of Love,  
Looking when our Lord shall come,  
Longing, gasping, after Home.  
There we shall with thee remain  
Partners of thine endless Reign;  
There thy Face unclouded see,  
Find our Heaven of Heavens in  
thee.

II.

The Blood of Goats and Bullocks  
slain  
Cou'd never purge our guilty Stain,  
Cou'd never for our Sins atone:  
But thou, thine own most precious  
Blood  
Hast spilt, to quench the Wrath of  
God,  
Hast sav'd us by thy Blood alone.

III.

Shed on the Altar of thy Cross,  
Thy Blood to God presented was  
Thro' the eternal Spirit's Pow'r:  
Thou didst, a spotless Victim, bleed,  
That we from Sin and Suffering freed,  
Might live to God, and sin no  
more.

IV.

That we the Promise might receive,  
Might soon with thee in Glory live,  
Thou stand'st before thy Father  
now!

For us thou dost in Heaven appear,  
Our Surety, Head, and Harbinger,  
Our Saviour, to the utmost,  
Thou.

V.

Not without Blood—Thou pray'st  
above:  
The Marks of thy expiring Love  
God on thy Hands engraven  
sees!

He

## H Y M N VIII.

### ON THE ASCENSION.

I.

**H**AIL, Jesus, hail, our great  
High Priest,  
Entered into thy glorious Rest,  
That holy blissful Place above;  
The Conquest thou hast more than  
gain'd  
The heavenly Happiness obtain'd  
For all that trust thy dying  
Love. (\*)

## 226 HYMNS and SPIRITUAL SONGS.

He hears thy Blood for Mercy cry,  
And sends his Spirit from the Sky,  
And seals oureverlasting Peace.

### VI.

Thankful, we now the Earnest take,  
The Pledge thou wilt at last come  
back,

And openly thy Servants own :  
To us, who long to see thee here,  
Thou shalt a second Time appear,  
And bear us to thy glorious  
Throne.

---

### HYMN IX. ON WHIT-SUNDAY.

#### I.

JESUS, dear departed LORD,  
True and gracious is thy Word,  
We, in part have found it true :  
All thy faithful Mercies shew.  
Thou art to thy Father gone,  
Thou hast left us here alone ;  
Left us a long Fast to keep,  
Left us for thy Loss to weep.

#### II.

Laugh the World, secure and glad,  
They rejoice, but we are sad ;  
We, alas ! lament and grieve,  
Comfortless, till thou relieve.  
As a Woman in her Throes  
Sinks, overwhelm'd with Scares and  
Woes,

Sinks our Soul, thro' Grief and Pain,  
Struggling to be born again.

#### III.

As she soon forgets to mourn,  
Joyful that a Child is born ;  
Let us, lighten'd of the Load,  
Find Relief in thee our God,  
JESU, visit us again,  
Look us out of Sin and Pain ;  
Kindly comfort us that mourn,  
Into Joy our Sorrow turn.

#### IV.

Thy own Joy to us impart,  
Root it deeply in our Heart ;  
Joy, which none can take away,  
Joy, which shall for ever stay :  
All the Kingdom from above,  
All the Happiness of Love,  
Be it to thy Servants giv'n,  
Pardon, Holiness, and Heav'n,

---

### HYMN X.

#### ON THE TRINITY.

##### I.

HAIL, Holy ! Holy ! Holy  
LORD !  
Be endless Praise to thee !  
Supreme, essential one, ador'd  
In co-eternal Three !

In

# HYMNS and SPIRITUAL SONGS.

227

Inthron'd in everlasting State,  
E'er Time its Round begun ;  
Who join'd in Council to create  
The Dignity of Man. (\*)

II.

To whom *Isaiah's* Vision shew'd,  
The Seraphs veil their Wings,  
While thee, *Jehovah!* L ORD and  
GOD,  
Th' Angelic Army sing :  
To thee by mystic Pow'r's on high  
Were humble Praifes giv'n,  
When *John* beheld with favour'd Eye  
Th' Inhabitants of Heav'n.

III.

All that the Name of Creature owns,  
To thee in Hymns aspire :  
May we, as Angels, on our Thrones  
For ever join the Choir.  
Hail, holy ! holy ! holy L ORD !  
Be endles Praise to thee !  
Supreme, essential one, ador'd  
In co-eternal Three !

## THE INVITATION.

I.

SINNERS, obey the Gospel-  
Word,  
Haste to the Supper of the L ORD ;  
Be wise to know your gracious Day,  
All Things are ready, come away !

II.

Ready the Father is to own,  
And kiss his late-returning Son ;  
Ready the loving Saviour stands,  
And spreads for you, his bleeding  
Hands.

III.

Ready the Spirit of his Love,  
Just now the stony to remove ;  
To apply and witness with the  
Blood,  
And wash and seal the Sons of  
GOD.

IV.

Ready for you the Angels wait,  
To triumph in your blest Estate ;  
Tuning their Harps, they long to  
praise  
The Wonder of redeeming Grace.

V.

The Father, Son, and Holy Ghost,  
Is ready with their shining Host !  
All Heav'n is ready to resound  
The Dead's alive, the L ORD is  
found !

VI.

Come then, ye Sinners, to your  
L ORD,  
To Happiness in C HRIST restor'd ;  
His proffer'd Benefits embrace,  
The Plenitude of G ospel-Grace.

VII. A Par

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VII.

A Pardon written with his Blood,  
The Favour and the Peace of GOD ;  
The seeing Eye, the feeling Sense,  
The mystic Joy of Penitence.

VIII.

The godly Grief, the pleasing Smart,  
The Meltings of a broken Heart,  
The Tears that speak your Sins for-  
giv'n,  
The Sighs that waft your Soul to  
Heav'n

IX.

The guiltless Shame, the sweet Dis-  
tress,  
Th' unutterable Tenderness,  
The genuine, meek, Humility,  
The Wonder, Why such Love to me !

X.

Th' o'erwhelming Pow'r of saving  
Grace,  
The Sight that veils the Seraph's  
Face,  
The speechless Awe that dares not  
move,  
And all the silent Heaven of Love !

THE TRIUMPH OF FAITH,

I.

YE Servants of GOD,  
Your Master proclaim,  
And publish abroad  
His wonderful Name :

The Name all-victorious  
Of JESUS extol ;  
His Kingdom is glorious,  
And rules over all. (\*\*)

II.

The Waves of the Sea  
Have lift up their Voice,  
Sore troubl'd that we  
In JESUS rejoice :  
The Floods they are roaring,  
But JESUS is here ;  
While we are adoring,  
Healways is near.

III.

Men, Devils engage,  
The Billows arise,  
And horribly rage,  
And threaten the Skies :  
Their Fury shall never  
Our Steadfastnes shock,  
The weakest Believer  
Is built on a Rock.

IV.

GOD ruleth on high,  
Almighty to save,  
And still he is nigh,  
His Presence we have :  
The great Congregation  
His Triumph shall sing,  
Ascribing Salvation  
To JESUS our King.

V. Sal.

## V.

Salvation to God,  
Who sits on the Throne,  
Let all cry aloud,  
And honour the Son !  
Our JESUS's Praises  
The Angels proclaim,  
Fall down on their Faces,  
And worship the Lamb.

## VI.

Then let us adore,  
And give him his Right,  
All Glory and Pow'r,  
And Wisdom and Might ;  
All Honour and Blessing,  
With Angels above,  
And Thanks never-ceasing,  
And infinite Love !

## ON THE DEATH OF A BELIEVER.

## I.

**T**HIS finish'd ! 'tis done !  
The Spirit is fled,  
The Pris'ner is gone,  
The Christian is dead !  
The Christian is living,  
Thro' JESUS's Love,  
And gladly receiving  
A Kingdom above. (\*\*)

## II.

All Honour and Praise  
Are JESUS's Due ;

Supported by Grace,  
He fought his Way thro';  
Triumphantly glorious,  
Thro' JESUS's Zeal,  
And more than victorious  
O'er Sin, Death, and Hell.

## III.

Then let us record  
The conquering Name,  
Our CAPTAIN and LORD,  
With Shoutings proclaim :  
Who trust in his Passion,  
And follow our Head,  
To certain Salvation  
We all shall be led.

## IV.

O JESUS, lead on  
Thy militant Care,  
And give us the Crown  
Of Righteousness there ;  
Where, dazzled with Glory  
The Seraphim gaze,  
Or prostrate adore thee  
In Silence of Praise.

## V.

Come LORD, and display  
Thy Sign in the Sky,  
And bear us away  
To Mansions on high ;  
The Kingdom be giv'n,  
The Purchase divine,  
And crown us in Heav'n  
Eternally thine.

On

230 HYMNS and SPIRITUAL SONGS.

ON THE CORPSE OF A BE-  
LIEVER.

I.

A H! lovely Appearance of  
Death !  
No Sight upon Earth is so fair,  
Not all the gay Pageants that breathe  
Can with a dead Body compare.  
With solemn Delight I survey  
The Corpse, when the Spirit is  
fled,  
In Love with the beautiful Clay,  
And longing to be in its Stead. (\*)

II.

How blest is our Brother, bereft  
Of all that could burden his Mind !  
How easy the Soul, that hath left  
This wearisome Body behind ;  
Of Evil incapable thou,  
Whose Relics with Envy I see ;  
No longer in Misery now,  
No longer a Sinner like me.

III.

This Earth is affected no more  
With Sickness, or thaken with  
Pain ;  
The War in the Members is o'er,  
And never shall vex him again :  
No Anger henceforward, or Shame,  
Shall redden this innocent Clay.  
Extinct is the animal Flame,  
And Passion is vanish'd away.

IV.

This languishing Head is at Rest ?  
Its Thinking and Aching are  
o'er ;  
This quiet immoveable Breast  
Is heav'd by Affliction no more.  
This Heart is no longer the Seat  
Of Trouble and torturing Pain,  
It ceases to flutter and beat,  
It never shall flutter again.

V.

The Lids he so seldom could close,  
By Sorrow forbidden to sleep,  
Seal'd up in eternal Repose,  
Have strangely forgotten to weep ;  
The Fountains can yield no Sup-  
plies,  
These Hollows from Water are  
free,  
The Tears are all wip'd from these  
Eyes,  
And Evil they never will see.

VI.

To mourn and to suffer is mine,  
While bound in a Prison I  
breathe ;  
And still for Deliverance pine,  
And press to the Issues of Death ;  
What now with my Tears I bedew,  
O might I this Moment become,  
My Spirit created anew,  
My Flesh be confign'd to the  
Tomb !

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